The LUTHERAN

LUTHERAN COLLEGE CHOIR

Ludwig Lenei directs Muhlenberg's singers

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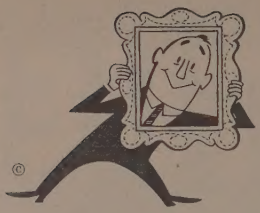

SPRING CLEANING

CLEANING WINDOWS has always been a problem at our house. My wife and have a sort of an agreement. She cleans the inside of the windows and I cle the outside.

The difficulty comes because we never seem to get together to clean the windo at the same time. As a result when I clean the outside of the windows I can nev be quite sure if the spots are on the outside or inside. I spend a lot of time on t outside trying to wipe off spots that are on the inside.

This year we managed to do the inside and outside at the same time. T windows never looked so good!

WE HAVE THIS same kind of problem in life. Jesus made the point in his teachin that men should make their inward thoughts clean as well as their outward dee There's no use cleaning only the inside, or only the outside.

Our lives need to be cleansed by the Lord both inside and out, within and witho and at the same time. Otherwise we get a blurred view of life, of the world, and our neighbors. And most likely they will get a blurred view of us.

—WALTER COWEN

The LUTHERAN *News Magazine of the United Lutheran Church in America*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Direc Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

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THIS WEEK . . .

● THE YOUNG PEOPLE on our cover are members of Muhlenberg College's choir with their director Ludwig Lenel. They will be heard this Sunday (April 24) on a nation-wide CBS radio broadcast of "Church of the Air." Pennsylvania Ministerium President Charles M. Cooper will preach. The program highlights Christian higher education listed for this month in the ULC Calendar of Causes.

● WE ASKED Dr. Conrad Bergendoff, president of Rock Island's Augustana College, to contribute his analysis of the church college's place in contemporary America. He tackles some of the frequently heard objections to small colleges (*page 11*) to point up things only a church-related college is equipped to give. But above such advantages and disadvantages Dr. Bergendoff places the fact that it is through the college that the church can make its impact felt on American culture.

● RECOGNIZING THE IMPORTANCE of an education in a church college, there is an important second consideration to be made from the standpoint of the family with a child soon to be enrolled: money. Dr. Robert Mortvedt, executive secretary of the ULC Board of Higher Education, tackles that problem from the realistic angle of the man who knows that most people cannot pay tuition and registration fees out of current income. His answer: Save now (*page 17*).

● WHEN A UNITED LUTHERAN layman was named last month to head the Chicago police force, the local Lutheran Council took the unusual step of publishing a resolution which decried "widespread corruption" in the city's police department and called on church members to pray for re-establishment of law and order and to help it along by co-operating with civic leaders in the task. The news story is on *page 33*.

THE CHURCH IN THE NEWS

American Lutheran Church formed

Biggest Lutheran merger in America since the United Lutheran Church was formed in 1918 was scheduled to take place last Friday at Minneapolis. Climaxing ten years of negotiations, the Evangelical, American and United Evangelical Lutheran churches joined their heritage and resources to form The American Lutheran Church.

The new church would combine major Lutheran groups of differing national backgrounds — Norwegian, German and Danish. With more than two million members, it would be nearly equal in size to The Lutheran Church — Missouri Synod or to the United Lutheran Church.

Plans called for the three merging bodies to hold separate meetings in Minneapolis on Thursday. On Friday morning 1,000 delegates chosen proportionately from the three bodies would converge on the Minneapolis Auditorium to vote union while 10,000 visitors looked on. Symbol of the union was to be a three-way handclasp by presidents of the three churches—Dr. Henry Schuh (ALC), Dr. Fredrik A. Schiotz (ELC), and Dr. William Larsen (UELC). Dr. Larsen was to preside at the constituting convention.

Decade of negotiation

Dr. Larsen had headed the Joir Union Committee, which had develope plans for the merger over ten years c negotiation. Original plan had been t unite members of the "American Lu theran Conference," an informal grou of five member-churches of the Nationa Lutheran Council. The Lutheran Fre Church, one of the five, twice tried un successfully to get an affirmative vot from its congregations in order to joi in the merger, dropped out two year ago. The Augustana Lutheran Churc pleaded that merger plans be extende to include all Lutheran churches in th NLC, regretfully withdrew when th others refused.

Augustana then joined with the Unite Lutheran Church in a separate merge invitation to all Lutheran bodies i

MERGERS AT A GLANCE

THE AMERICAN LUTHERAN CHURCH was formed last week by merger of the American Evangelical and United Evangelical Lutheran churches. It has 2,191,000 members (1958 statistics).

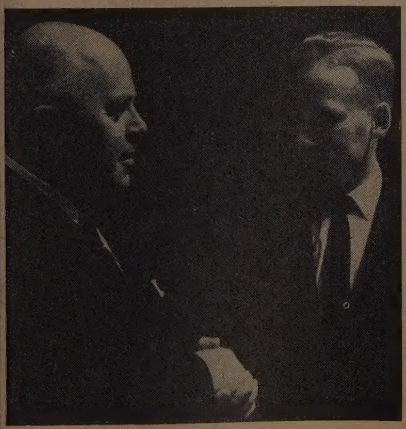
THE LUTHERAN CHURCH IN AMERICA is to be formed in 1962 by the proposed merger of the United, Augustana, American Evangelical and Finnish Evangelical (Suomi) Lutheran churches, will have 3,088,000 members.

THE LUTHERAN CHURCH—MISSOURI SYNOD is not engaged in merger negotiations. It has 2,315,000 members.

The three groups named above represent 93 per cent of the Lutherans in the U.S. and Canada. The others are in eight small church bodies. One of these —the Lutheran Free Church—will vote next year on applying for admission into The American Lutheran Church.

America. The American Evangelical Lutheran Church and the Suomi Synod responded, are now engaged in plans for a four-way merger which may be completed in 1962.

The new TALC will adopt an $18 million budget for its first year of operation. It will join the National Lutheran Council, Canadian Lutheran Council, Lutheran World Federation and World Council of Churches. Major business of the opening session will be election of officers and of the 46-member Church Council which will administer the affairs of the new body.



BISHOP LILJE AT N.Y.U.
He is welcomed by Prof. Richard W. Duesenberg of the Law School faculty

Bishop defines authority

Thousands of Americans were getting the chance this spring to hear Bishop Hanns Lilje, head of Germany's United Evangelical Lutheran Church and former president of the Lutheran World Federation. While spending a semester as visiting professor at New York's Union Seminary, the Bishop of Hannover spoke at dozens of church and civic engagements in the East and Midwest.

"Dictatorship is the final point in the absolutizing of man," he told students at New York University's law center. "If man shall be saved from the evil effects of dictatorial arbitrariness, we must look for the divine foundation of all human authority, which from the Christian perspective is based on man's responsibility to God."

Delivering the fourth annual Ashley Lecture at N.Y.U. on "Political Authority," Bishop Lilje said the four qualities necessary for proper authority were precision of purpose, precision of language, a human touch and an element of success. Success must not be overemphasized, he cautioned, for excessive stress on success tends to deprive authority of any moral or ethical qualities.

Bishop Lilje was one of the leaders of German church resistance to the Nazis. Imprisoned and sentenced to death, he was freed in 1945 when U.S. troops entered Berlin.

Fight Pennsylvania gambling

Protestant church groups that are opposing legalization of harness racing with pari-mutuel betting in 14 Pennsylvania counties got some help in their struggle. A referendum on the betting is to be held in the April 26 primary in affected counties. State and local councils of churches led opposition to the betting.

Three Pittsburgh bishops — Roman Catholic, Byzantine Rite, and Protestant Episcopal — have endorsed an editorial in the *Pittsburgh Catholic*, official weekly of the Pittsburgh diocese, opposing race tracks and legal betting. Bishops John J. Wright, Nicholas T. Elko and Austin Pardue agreed that horse-race betting carries with it "extrinsic evils and potential abuses so dangerous to the common good that the sober citizen is well-advised to vote against them."

Philly mayor misunderstood

Philadelphia's Mayor Richardson Dilworth managed to get on both sides of the fence in the harness race-betting controversy. Philadelphia's Presbyterians had asked the mayor's support in their fight against the race betting. Mayor Dilworth replied, "The fight on organized gambling must be unremitting. To advocate its legalization is to fall for the oldest fallacy of the human race—the idea that you can lessen an evil by legalizing it."

The Rev. Clyde Allison, the presbytery's social action chairman, welcomed the mayor as an ally. The presbytery endorsed the mayor's stand against "organized gambling" as part of its campaign to defeat the race-betting proposal.

Mayor Dilworth responded that the presbytery was "placing an unwarranted interpretation" on his letter. "I have no strong feelings for or against horse racing," he said, "but I shall vote for it in order to show rural legislators of the state that they cannot dictate to the cities."

The Presbyterians said they were "surprised and confused" by the mayor's various declarations. "There was no misinterpretation," said Mr. Allison. "I still regard his original letter as one of the best and most basic arguments against legalized betting."

No bingo in Chicago

Bingo is no longer to be used as a means of raising funds for Roman Catholic churches and organizations in his Chicago archdiocese, Cardinal Albert Meyer announced. The prelate's statement makes permanent the customary Lenten ban on bingo games in Chicago's 430 Roman Catholic parishes.

Chicago needs to "encourage and strengthen law enforcement," Cardinal Meyer said. "The Catholic Church teaches that it is our duty to observe the law." He noted that Chicago's city attorney had ruled that bingo violates the Illinois state law against lotteries.

Churchmen are stricken

Three world-renowned Lutheran churchmen were reported stricken with heart attacks.

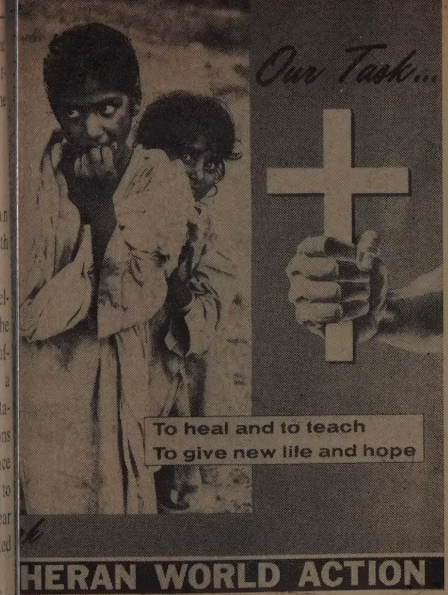
Dr. O. Frederick Nolde of Philadelphia, director of the Commission of the Churches on International Affairs, suffered an attack while in Geneva for a World Council of Churches' consultation. He had been advising delegations at the 10-nation disarmament conference and the conference which is seeking to extend the ban on the testing of nuclear weapons. His condition was reported good.

In Budapest, retired Bishop Lajos Ordass, head of Hungary's Lutherans until he was removed by pressure from the Communist government, was reported to have suffered a second heart attack in February. Bishop Ordass is first vice president of the Lutheran World Federation, but has for some years not been permitted to leave Hungary to attend meetings. Dr. Osma Tilila of Helsinki, Finland, a member of the LWF executive committee, was hospitalized during the committee's meeting at Porto Alegre, Brazil, last month. He is expected to be able to return to Finland shortly.

Sweden ordains three women

In ceremonies broadcast via radio and television throughout Europe, Sweden's State Lutheran Church on Palm Sunday ordained the first women pastors in its 443-year history. Record crowds filled three churches for the ceremonies, which the Swedish press hailed as a "signal event" in the church's history.

At Stockholm Cathedral, Bishop Helge



LUTHERAN WORLD ACTION POSTER
May is month for LWA emphasis, but many congregations conduct year-'round appeal for urgent emergency-aid program

Ljungberg ordained Pastor Elisabeth Djurle, 30. At St. Catherine's Chapel, Oesterskaer, Archbishop Gunnar Hultgren of Uppsala ordained Dr. Margit Sahlin, 46. At Haernoesand Cathedral, Bishop Ruben Josefsson ordained Pastor Ingrid Persson, 47. The new pastors wore loose black silk robes and starched white double collars.

Ordination of women was endorsed by the Swedish church's general assembly in 1958 after the nation's parliament had twice passed a bill permitting it. Opposing ordination of women is a "high-church" group led by Bishop Bo Giertz of Gothenburg, only hold-out among the Swedish Church's 13 bishops. Fifteen theological students spent the night before the ordinations in prayer in a chapel in the university town of Lund, in protest over the "apostasy" of the church. Bishop Giertz's followers had advocated a boycott of the women pastors, but have taken no further action. The group finds the basis for its opposition to women pastors in the Bible and in the confessions of the church, the same sources in which the church's majority finds its authority for ordaining women.

Don't preach, just sing!

Churches in England are making a strong comeback, a public opinion poll conducted by London's big *Daily Mail* indicated. The Easter-season questionnaire showed that 74 per cent of the people considered the church important in their lives, although only 18 per cent admitted usually attending services.

Sermons got little favorable comment. Thirty-eight per cent of the Church of England members said they had no desire to listen to sermons, nor did they care for the liturgy and the "churchly atmosphere." Forty-four per cent criticized the clergy because they failed to "apply their sermons to everyday life." Another 39 per cent said preachers should "speak more naturally."

On the other hand, singing won approval. Singing hymns was regarded as "interesting and inspiring" by 52 per cent of the churchgoers.

Catholics challenge Castro

Most Cubans are nominally Roman Catholic. U.S. Presbyterians, Methodists and Baptists have for many years conducted major mission activity on the island.

Since Fidel Castro came into power on New Year's Day of 1959 a new wave of enthusiasm has flowed through the island republic's Protestant churches, Methodist Bishop Roy Short of Nashville declared last month. Returning from an evangelistic mission in Cuba,

the bishop reported that "many people in Cuba see hope for betterment in Castro's regime."

"Poorer people on the island" have had an exceedingly hard lot but now feel that the government "has a program for them," Bishop Short explained. He said the government offered no interference to religious activity.

Premier Castro is a nominal Roman Catholic, but Roman Catholic organizations in Havana last week issued a joint statement attacking the "official left-wing line" of the Castro government. They took issue with Communist Party leader Juan Marinello, who supported Castro's policies and said Roman Catholics "should stay in their churches adoring their images and not make counter-revolution."

Cuba's Roman Catholic hierarchy was reported to have drafted a sharp statement warning against the Communist trend of the Castro government. A Havana dispatch said the document would be made public when political circumstances made it possible.

Austrians study theology

Courses in Roman Catholic theology have proved popular among lay members of the church in Austria, the Austrian Institute for Religion reported. The courses were started after the war had caused a shortage of priests. First effort was to train teachers of religion for public schools. Ten years ago a "theology-by-mail" program was instituted.

More than 6,000 men and women have since completed courses in Roman Catholic philosophy, dogma, social doctrine and in Bible studies. More than half have gone on to advanced courses. Beside Austrians, students from other German-speaking countries of Europe are enrolled.

"Going steady" banned

Students at Central Catholic High School, Allentown, Pennsylvania, have been barred from "going steady." The Rev. Stephen J. Daday, principal, said steady dating "has serious consequences for high school students" and is against the policy of the Roman Catholic Church.

"It creates distractions that make concentrated study impossible," he said. "It often leads to marriages between couples who are immature emotionally . . . It sometimes occasions what we might call 'forced marriages.'"

More than half the nation's girls now get married before their 21st birthday, according to the Rev. Donald O. Newby, youth work director of the National Council of Churches. General instability of society and the fact that one-quarter of America's families move every year are factors leading to teen-age marriage, he said. He cited also pressures of military service, lack of home duties for young people, and the prosperity of parents who are willing to support their children even after the children are married.

Church colleges raise salaries

Faculty members in U.S. church-related colleges have gained an average 10.6 per cent in salary over the last two years, the U.S. Office of Education reported.

Full professors in private colleges now average $8,850 annually, against $7,360 two years ago. Average for the same faculty rank at state universities is $9,350.

Average for all faculty ranks at private colleges is now $6,510 a year, the office reported.

While faculty salaries have climbed student costs have kept pace. Average

VICE PRESIDENT FACES PROTESTANT EDITORS
Mr. Nixon addresses Associated Church Press at Washington

tuition at private colleges is $615 yearly, a gain of 16 per cent in two years. Room and board averages $602, a five per cent increase over 1957.

Nixon stands by statement

Washington reporters were caught off guard when Vice President Richard M. Nixon issued an important statement at an informal press conference during the Washington convention of the Associated Church Press this month (*see cut* and THE LUTHERAN, *April 20*). With about 125 church editors in attendance, the church press scooped the public press.

News agencies besieged Mr. Nixon's office when reports of his statements began to appear. Major questions centered around his attitude on the U.S. providing birth control information for underdeveloped countries which might request it. Roman Catholic leaders had strongly opposed such action, but Mr. Nixon had said that if underdeveloped countries "want to limit population growth at a certain point and come to us for assistance, we should give it to them. For us to say that we would not help them combat misery and ill health would not be a good policy either." Mr. Nixon later added that the U.S. should restrict its actions in this field to "giving scientific information" and should not ship contraceptive materials overseas at taxpayers' expense.

And so forth

The Rev. Friedrich von Bodelschwingh has been named director of the huge "Colony of Mercy" at Bethel, Germany. He will succeed his father and grandfather, who had directed the colony since 1872. The colony has a staff of 5,000 and cares for 300,000 mentally or physically ill patients each year.

A 50-bed hospital for Chinese refugees in Hong Kong will be opened by the Lutheran World Federation in April. The institution can also serve 100 out-patients daily.

Urban churches should put their money into larger staffs rather than larger buildings, Dr. Ralph Sockman said. City churches are missionary enterprises and should have at least one pastor for every 500 members, he urged.

washington

RELIGION AND THE PRESIDENCY

WASHINGTON COLUMNISTS don't have to scratch their heads as to what to write about this spring. In the weeks before the presidential primary in each key state they can fill a dozen columns with speculation on what will happen. For weeks after each primary they analyze what did happen.

West Virginia on May 10 will test whether Senator Kennedy can win in a Protestant state. Not only are West Virginia's voters less than 5 per cent Roman Catholic, but among the state's Protestants there are numerous members of fundamentalist sects who are likely to have strong opinions about politics.

IT WAS the big swing in the Wisconsin primary, April 5, which showed that Senator Kennedy's Roman Catholicism is likely to be decisive in whether he wins or loses. Kennedy carried the Wisconsin counties where Roman Catholics are a majority of the voters, and lost the others to Humphrey.

Catholics had been voting heavily Democratic in U.S. elections until 1952, but in 1952 and 1956 many crossed over to support Eisenhower. The Wisconsin primary indicated that most of them would come back if Kennedy is the Democratic nominee. They want to prove that a Catholic can be president.

Protestants, especially in the large denominations, don't show a strong defensive impulse to express their religious preferences in the ballot box. But in case of a Kennedy-Nixon contest there would be a strong undercurrent of private propaganda based on the church question.

In Wisconsin there was a difference in attitude between Lutherans and other Protestants, Louis Harris told the editor of THE LUTHERAN. Mr. Harris conducts public-opinion testing for Senator Kennedy. He said he didn't know whether Wisconsin Lutherans voted as they did because they are Lutherans or because they are farmers. Samuel Lubell reported that in Wisconsin's Northfield township "the Norwegian Lutheran farmers gave Humphrey 80 per cent of their vote."

Students at a Lutheran college, St. Olaf in Minnesota, in a "mock Democratic convention," nominated Senator Kennedy. Three-fourths of the students personally favor Mr. Nixon, but were impatiently opposed to bringing the religious question into the presidential campaign.

MOST COMMENTATORS dread the prospect of a U.S. political contest narrowing down to an emotional Protestant-versus-Catholic conflict. Walter Lippmann thinks the danger should be avoided by the Democrats nominating Stevenson for the presidency and Kennedy as vice president.

James Reston, chief of the New York *Times*' Washington bureau, thinks a church split would be "intolerable." He says "the old religious battles were bad enough when the participants were believers. But a political war between unbelievers for the political control of a country that has lost much of the faith of its fathers—that is too much!"

Democrats, in nominating a candidate, have to figure whether an almost solid Roman Catholic vote for a Roman Catholic nominee would offset the loss of Protestants who would vote for a Protestant Democrat but not for a Catholic.

G. E. R.

Our Children Will Bear Witness

Church colleges are on the front line of the battle between Christian and pagan cultures for the minds of men

By Conrad Bergendoff

It would not be hard to show the weakness of the church college. Indeed many a church member reveals his lack of faith in it when his son or daughter is ready for college. Then it is a question of where John or Susie is to go. Here are some of the arguments against a college which is somehow related to their church:

It isn't a "big name" school. Americans love "big" things. After all we're the "biggest" in the world (we're sure of the adjective, not so sure of what nouns should follow). And when John

is thinking of college, it has to be a "big" school. Papa may not be too well acquainted with what goes on at a university, but in the popular mind a "big" name may be associated with the number of people who pack a football stadium on an autumn Saturday afternoon.

John may not know the names of any professors, but he knows the name of the coaches and the "All-American" players on the teams. Then, too, the name "university" sounds big—bigger than "college," when golf partners talk about the boys away at school. And it may be embarrassing to have to explain where the church college is that happened to be chosen by some exceptional youth.

CLOSELY CONNECTED with size is the matter of "prestige." You get connected with the "right" crowd when you go to a big-name school. Success in life depends on knowing the right people, and if you have made some national fraternity or sorority, you're made for the rest of your life. You may be only one of 15,000 or more, and actually may be noticed by nobody in the vast crowd, but you can blow up your ego to the dimensions of the "university." I recall one socially ambitious lad who said, "I'd rather fail at X university than to succeed at some smaller school, for I can say for the rest of my life, I attended X university."

I admit these aren't very commendable arguments but they're very popular notions. Let us go on to more serious reasons for not going to a church college.

The church college is small and cannot offer as much as the big school. "My son," writes a father, "is interested in engineering, and your college has no engineering school." This is a valid reason. The church college cannot offer everything. But the wise father ought to know that an engineer is a human being as well as an engineer and that at the best engineering schools there are many other subjects required for a good education. And he would find that in the early years —the first two—basic subjects needed for the study of engineering are found in a good liberal arts college. In fact

DR. CONRAD BERGENDOFF, president of Augustana College in Rock Island, Ill., was born 64 years ago in Nebraska as son of a Lutheran clergyman. He studied at Augustana College, the University of Pennsylvania, Columbia University, Philadelphia and Augustana seminaries, earned a Ph.D. at Chicago University and continued further studies in Sweden and Germany. He was ordained in 1921, served a church in Chicago, became professor of systematic theology and dean of Augustana Seminary in 1931, has been college president since 1948.

AUGUSTANA COLLEGE, ROCK ISLAND
Bell tower and Old Main

some of the best engineers in the nation are those with a liberal arts foundation.

We will, however, agree that a church college is not, and cannot be, as comprehensive as a state university. But this does not affect the standing of the college as a very valuable part of the American educational system. That a student cannot get *everything* at a church college still leaves unanswered the value of what he *can* get there.

THE INQUIRING PARENT wonders if the quality of teaching can be as good at a church college as at a wealthier school. He has the right to expect capable instructors for the son or daughter in this most important period of preparation for a career. He is impressed by the presence of nationally known teachers at this or that university, and will not John or Susie become students in their classes if they go there?

The parent may not know that these professors seldom teach undergraduate classes, often are giving all their time to research, and that among the thousands of students only a few ever come into contact with the best known professors.

Let us add immediately that not all teachers at church colleges are top teachers either. The parent—and student—has a right to expect good teaching and to go where he can get it. My only point here is that the parent is apt to be more critical of the church college than of the university when he knows little of the quality in either.

But is there much difference between a church college and a state school? we are often asked. Aren't the students much alike? Don't they do about the same kind of things? Aren't the teachers apt to teach quite the same way?

THIS IS THE hardest sort of question, because the critic can find anything he's looking for and any answer will carry with it exceptions. For some reason even the parents who don't favor the church colleges speak as if they expected more of it. It is water on their mill if they can point to unfortunate conditions or happenings on the church college campus. They adopt an attitude of "I told you so" when they find something that seems to justify their lack of interest in this college.

In fact, the disappointed parent—or pastor—or student is one of the most serious of the liabilities of a church college. I sometimes wonder if this attitude betrays an uneasy conscience on the part of those who feel somehow that the church college depends on them and that finding fault with it is a means of relieving that conscience!

But actually we do not succeed in making clear the purpose of the church college by merely meeting objections, however valid these may be. The real reason for the church college is but another phase of the real reason for the church. No amount of replies to critics of the church reveals the primary aim of the church.

THE CHURCH COLLEGE is the church in the field of higher education. No one pretends that the church as a human organization is perfect, or adequate. But the church is in the world to proclaim the message of the Word of God and that message is summarized in the words, Creator, Saviour, Sanctifier.

We believe that the truth of creation, redemption, and of a holy community shapes the thought of men and gives them their goal for the life both of the individual and of society. There are plenty of people who neither believe this message nor follow its commandments, but the members of the church do not on that account give up their church. In fact, the Word itself gives no basis for believing that the majority will follow its direction, and in both Old and New Testaments it is clear that the carrying on of the mission of the church is the work of a faithful remnant.

The field of the church of Christ is the world with all its varied activities and interests. One of the important provinces of human life is education. We do not question the importance of the work of the church in the early years of youth. Religious education is one of the major concerns of our congregations. But the higher schools of any country are of no less influence. Here are the men who contribute greatly to the thought and ideals of a people.

Shall we say that the gospel of Jesus Christ has nothing to say to university students and professors? Is there a form of education so high that it is beyond the reach of those who have faith in the Christian message? Of course there are timid minds who run away from these towering halls of learning and take refuge in out-of-the-way chapels, declaring that God deals only with the meek and the obscure. Certainly the Lord does great things in humble places, but this does not mean that there are any high and mighty seats of learning that are not subject to his judgment.

When the church abdicates from proclaiming its truth in these places, it has already confessed that it does not believe God is the God of all truth. The history of the church is full of common men and women through whom the Lord has wrought miracles for mankind, but it also contains a long list of men and women whose gifts of mind and spirit have enriched the life of all mankind. Names such as those of Augustine, Thomas Aquinas, Luther, Calvin, Bach, Linnaeus, match intellects in any field, and shall we not say that the spirit of God working through prophets and apostles is able to use the greatest as well as the ordinary people for the making known of his way and will?

Denying the power of God in the field of higher education is no service to him and the church which dares not seek the truth in any field as a part of his working in the minds of men is not true to the commission that was given by Christ to his people.

IF, THEN, WITNESS to the truth of the Word in higher education is a necessary and unescapable mission of the church where is this to be done? In the United States or Canada it cannot be directly done in our state colleges and universities

MEMBERS OF MUHLENBERG CHOIR OUTSIDE CHAPEL

ecause of the separation of church and ate in public education. It can be done n the borders of the campus by par- cular congregations, or on the borders f the student's life by voluntary organi- ations, such as the Lutheran Students' ssociation. And when, as happens to- ay, the majority of college students are state-supported schools, this ministry f the LSA becomes very significant. Yet is a restricted ministry, and does not et at the heart of the curriculum. It is n the borders, and not in the center of aculty attitude or student participation.

Only in the church college does the hurch have freedom to construct the urriculum and design the study program f the student so that the institution itself ears witness to the place of the revela- on of God. Here there is no entering f religion by the back or side door of ne university, but the front door itself is open to the declaration that "the earth is the Lord's, and the fulness thereof," and that "the fear of the Lord is the beginning of wisdom."

ONLY THE CHURCH college can openly announce that this institution exists to re- late the truth man discovers to the truth that God has made known as to the meaning and quality of human life. This is not to make the church college less of a college than any other—it is to give to higher learning the highest aim: to teach man what God means him to be.

Our church colleges have been the main source of ministers in our congrega- tions and have set the standards for their training. Organists and choir directors have been trained there. Without our colleges it would have been difficult to secure training for those who have com- piled our hymn books and provided mu-

sic for our liturgical services. The whole program of church publications has depended on our church schools, including all our materials for religious education.

Laymen have received instruction which has enabled them to be leaders in our church in all its departments. Missionaries at home and abroad, workers in our institutions of mercy, staff people for the far-flung fields of the church—all have church college preparation. It is no exaggeration to claim that the program of the church in America would have been impossible but for the products of church colleges.

YET THIS IS only half the story. *Who's Who in America* recently published the results of a survey which indicated that the small private colleges—and among these are the church colleges—graduate far more than their proportionate share of people who devote their lives to altruistic callings. All of our schools have produced doctors, teachers, social workers, musicians, as well as non-professional men and women who have been leaders in communities where they live and work. Especially impressive is the number of teachers, and there's hardly a state school that has no graduates of church colleges on its staff.

It is not only the churches which have profited by the sense of values which these college people have exemplified, but the whole nation is influenced by them. I think it would be shown that the public colleges of the country have been deeply influenced by the standards and the products of church colleges. That influence has been far beyond the proportion of the numbers of their students.

There are those who claim the cost of higher education is so great that the churches cannot afford it, and the state must take over. This is the direction in which we are moving. But this argument has no more weight than a statement that we can no longer afford to build churches or religious education units or maintain a full-time ministry.

The church cannot afford to lose its colleges. They are costly. They will become more costly. If they are to be good colleges—and as Christian colleges they must be good, if they are to be honest in their profession of being colleges—they must have the means to secure competent faculty, build suitable buildings, have libraries and laboratories. We do not argue about the necessity to pay our taxes to have good state schools. The freewill support of the colleges of the church is our measure of our faith not only in the college, but in the mission of the church.

WE ARE FACING a hostile culture. Many spokesmen of literature, the arts, the theater, deny the faith of the Christian. The line between Christianity and paganism has to a great extent been erased. We are no longer a Christian nation, nor is our culture worthy of being called Christian. Long ago the pagan nations of Europe were converted to Christianity by men who had been schooled in Christian institutions, and Christian scholarship influenced the minds of whole generations. Again today our church colleges are on the front-line of the battle between Christ and pagan culture for the minds and spirits of man.

When these fortresses fall, the church will retreat rapidly from the main concerns of humanity. Despite all their weaknesses the colleges of the church are fashioning the minds of both leaders and people in and beyond the church and are an index of what we believe the Spirit of Christ can do in winning all the life of man for His kingdom.

HOW DO YOU PAY FOR COLLEGE?

The fact that April 24 is Christian College Sunday is only indirectly responsible for publication of this article. Main reason is that if you have children soon to enter college, you should make financial plans for their education now.

By Robert Mortvedt

If your son or daughter were planning to attend college next autumn, would family finances crack under the strain?

A few parents began regularly to save substantial sums for college expenses the day their first child was born. Excellent! This statement is not directed to them.

There are also a few parents whose inherited means or current incomes are so substantial that they scarcely need to worry about savings. This statement is not directed to them either.

It is directed, however, to a host of others — to people of above-average, moderate, and modest means who are committed to the idea, if not the necessity, of having their children attend college, but who have not worked out their financial plans. So important is this matter, it cannot wait. It must not be put off; it demands thought and action now!

Although colleges seek to keep their charges low, the cost of sending children to college is a major family investment. For many families, the only other investment that exceeds it is the purchase of a home. Clearly the problem of financing a college education for two or three children ought not be postponed until the day the college catalogs begin to arrive.

Since college costs are rising, it is impossible to foretell exactly what the price tags will be five or ten years hence. As of 1959, the costs at the 21 colleges of the four churches anticipating merger (Augustana, AELC, ULCA and Suomi) would probably range from $900 to $1,800 a year. This means an investment of from $3,600 to $7,200 for four years—multiplied by the number of children involved.

Our present concern is not the evaluation of this as an investment, with consequent returns paid in richer experiences, more significant service, and larger incomes—all of which are probable. The present concern is with a mode of financing the investment, of paying other bills and continuing a program of Christian giving without skimping or painful hardship at the same time as we are paying college costs.

Most families would find it painfully

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difficult to pay $900-$1,800 a year in college costs out of current income. It is hard enough to find the cash for unexpected repairs on the family teeth or the automatic washer.

If college bills cannot be paid out of income, there are two main alternatives: savings of some kind or borrowing. In either eventuality there ought to be soundly laid plans.

A good case can be made for borrowing under certain conditions. It is for this reason that colleges have loan funds, although they are often limited. At times well-fixed relatives or friends can be counted on for loans. Uncle Sam may even enter the proceedings. As of 1958, the government started a loan program under the National Education Defense Act.

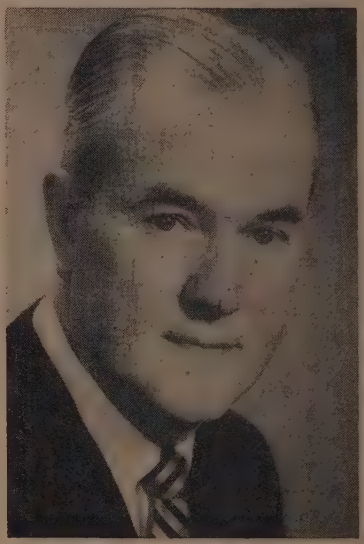
But college expense loans must be repaid, and repayment may cover years. Moreover, loans require the payment of interest, thereby increasing the cost.

BY ALL ODDS, saving in anticipation of the demands of the future is the more prudent course. Whatever is saved need not be borrowed; and savings earn interest.

Savings of the order of those needed to finance a college education will not "just happen." They require intense motivation. A study made under the auspices of the Ford Foundation in 1959 revealed that 60 per cent of the parents expecting to send a child to college had no saving plan; and for the 40 per cent who did have a plan, the median amount saved was only $150 in 1958. A sizable proportion of the first group said they "just hadn't had a chance to think about" the matter.

The same study revealed that 69 per cent of the parents across the nation are planning to send their children to college. In the mountainous section of the West, the figure was 80 per cent.

This is remarkable; but the situation will be even more remarkable when families begin to make essential financial plans. Since colleges are non-profit-making organizations, they cannot work out installment payment procedures similar to those which govern our domestic



DR. ROBERT A. L. MORTVEDT, born 1902 in Newark, Ill., is a graduate of St. Olaf College and of Harvard University (M.A., Ph.D.). He was a college professor of English at Wartburg, St. Olaf and Stephens, professor and vice president at Kansas City University, and president of Bethany (Augustana) College. Since 1958 executive director of Augustana's Board of Christian Higher Education, he has also held the post of executive secretary of the ULC Board of Higher Education since last December.

economy, although there are "deferred payment" plans of various types.

This is a situation which parents of future college students are asked to ponder. A significant part of the cost of a college education ought, if possible, be available on the day of registration. And it can be, if people save with a purpose.

IT IS NOT the intent of this statement to specify procedures or methods. The present purpose is to arouse both parents and prospective students to the necessity for beginning a college expense program now—one that includes planned and purposeful saving on the part of Johnny and Mary, as well as Mother and Dad.

Teen-agers have money. In a recent article the Rev. Alfred Klausler stated that the average American boy has a weekly income of $16.65 and the girls average only a little less. Teen-age spending is presently phenomenal—$9½ billion in 1958. By 1965 it is estimated at $14 billion. And it is a tragic fact that much of this vast sum is spent in a fruitless way. (Perhaps we should not say "fruitless," for there may be a strong correlation between teen-age spending and delinquency.)

With proper counseling and motivation a sizable part of these enormous sums could be invested in education.

Whether the choice is insurance, government bonds, the savings and loan associations, or the stock market will depend upon individuals. The important consideration is that a regular program of substantial saving for college should begin *at least five years before the first registration*, and earlier, if possible.

To be sure, there are scholarships—

Dr. Mortvedt points out that a college education should be planned financially five years ahead. This means saving. But how does one manage to save in these times of high prices? J. Blaine Saltzer, treasurer of the ULC Board of Pensions, will answer this question in a forthcoming issue.

millions of dollars' worth, a matchless aid for those fortunate enough to receive them. But only a small percentage of the ablest students can be helped in this way. Any capable student is to be commended for applying himself to the limit in the hope of attaining a scholarship.

But this must not preclude the basic necessity of planning to pay one's own bills. There is still virtue in solid independence. It is widely felt that only deserving students who really need financial assistance should be given scholarships.

Our colleges are in continuous need of increasing scholarship resources, and people of both large and small means can properly be urged to make gifts for this purpose. Moreover, many congregations are establishing scholarship programs for the children of their members.

All this is to be commended, but in the last analysis, nothing can take the place of purposeful planning on the part of parents and children. A college education can be a priceless privilege. It merits both planning and sacrifice.

CHRISTIANITY IS NOT man's search for God but God's good news to man; not the elevation of man but the revelation of God.—DONALD T. KAUFFMAN in *The Gist of the Lesson* (Fleming H. Revell Company)

A Missionary Speaks:

A Furlough Is No Vacation

By Ruth E. Slifer

Somebody asked me the other day at the Lutheran mission station in Liberia how I had liked my "vacation" in America. It took me some time to figure out what he meant. I had spent four months of "deputation" in the United States and Canada between an assignment in India and one in Africa. "Deputation" means to be assigned by the Board of Foreign Missions to make presentations and speeches to church groups in the United States and Canada illustrating the work of foreign missionaries throughout the world.

So, just for fun the other lazy Sunday afternoon, I decided to add up the "statistics" of my short four months of deputation last year. What a discovery! From September through December, in attending missionary conferences and speaking about the education of our missionary children in India, I traveled 1,000 miles by car, 2,600 miles by train and 3,200 miles by air—a total of 6,800 miles; visited 12 states of the Union and one Canadian province; spoke at 12 morning services, 5 Sunday school gatherings and 12 evening services for a total of 29 times; attended six conferences or conventions lasting a total of 22 days.

Multiply that by three or four since the regular missionary furlough lasts 12 or 18 months (about every five years of service in the field); add the fact that often the missionary spends at least one semester in post-graduate work to brush up on the latest developments in his particular field, and you'll understand that "furlough" is not "vacation"!

Traveling in itself is tiring, the constant pressure of discussion and addresses at a conference is a drain on your energy and public speaking can often be exhausting.

Appointments don't come singly. It isn't uncommon to speak at an 8 A.M. service, at the 9:30 Sunday school, and again at the 11 o'clock service, all on the same Sunday.

But "deputation" is more than an arduous assignment. It is a chance to discuss one's work with traveling companions who are strangers to the missionary enterprise.

Between Detroit and Chicago, an elderly lady was seated beside me. When in the course of our conversation I mentioned that I would show slides at an evening meeting, she said "Oh, may I see them?" I dug them out of the suitcase and we spent the rest of the journey visiting India.

On the way to Scranton, the air stewardess sat down beside me. She was a Missouri Lutheran girl, knew her church sent money overseas, but nothing more about it. I told her what I knew of the work of the Missouri Synod in India and we whiled away a happy hour discussing the pros and cons of being an airlines stewardess as against being an overseas missionary.

On another flight, the stewardess asked

me if I would change my seat to sit with another passenger who was extremely nervous about her first trip by air. She wanted company to help keep her mind off the actual flight. As soon as I had sat down and introduced myself, she asked, "What do you do?" as though it had some bearing upon the fact that I was willing to disturb my settled self and join her.

RUTH SLIFER, daughter of Lutheran missionaries, was born in South India. Her parents later served in British Guiana and Liberia; her brother, the Rev. Paul Slifer, is missionary in Liberia. She got her degrees from Gettysburg College and New York University (M.A.), taught in a New Jersey high school and was commissioned for service in India in 1948. She's a teacher at Kodaikanal School in Madras Pradesh and is now on a special one-year assignment teaching the children of missionaries in the mission station of Monrovia.

SOMETIMES DEPUTATION is fasting; sometimes it's feasting. While traveling, meals are haphazard and irregular. We miss many of them.

But combined with the programs there are always special refreshments, Sunday dinners or pot-luck suppers, or full-fledged banquets where all the wonderful varieties of foods that we have not seen for five years are spread before us. Scales tip according to one's nervous disposition: one friend regularly expects to lose 20 pounds while on furlough; another gained 40.

One tourful of dinners I'll never forget. I had spoken following a church supper seven nights in a row. After the last evening was over, my hostess asked me about the other groups—number present, general programs, menus. "You'll never know how happy I was to see turkey at tonight's dinner," I commented. "At all the other six places we had ham and sweet potatoes and string beans. I like them but right now I'm literally fed up on ham."

My hostess laughed. "You know, that happened last year too. Only the poor missionary had turkey and all the fixings at all seven churches. When we discussed the dinner for this year, we decided to have the turkey again. We felt that would be safe because the others would probably change their menus."

DEPUTATION can be a chuckle over the little anomalies of life. There's the time that I ended up on a "businessman's flight." Being the only woman passenger, the gentlemen deferred to let me pass through the gate and enter the plane first. Being the first to enter, I chose the seat in which I cared to sit.

As the men entered, they seemed to discreetly avoid me and choose seats elsewhere. I watched this behavior with a growing conviction that I had broken out with either the black spots of plague or the white spots of leprosy.

I wonder, I mused, what would happen if I stood up and said, "Won't somebody PLEASE sit beside me?" But finally one of the passengers did. He was the last to enter, and you're right—the seat beside me was the only vacant one!

ANOTHER TIME we were on the last lap of our snow-stormy flight. I half-waked from a heavy doze and asked my neighbor, "Were we forced down by the blizzard?" The queerest look crossed his face, he refrained from answering, and deliberately turned his head to look across the aisle.

I realized, by then, that what I had thought to be blowing snow were really clouds piling up around us. And apparently my neighbor was wondering why a person of my mental limitations was permitted to make use of the public transportation system.

MOST OF ALL, deputation is sharing the joys and frustrations of our work with those who care—our congregations and the organizations within them. That, at least, is what we try to do. Sometimes it isn't easy. Of course I like to show my slides. Many are beautiful, and "seeing" leaves a stronger impression than "hearing."

But since after one showing somebody said to me, "Such lovely pictures! I never knew life was so wonderful out there," I have learned to preface my slide-talk by telling the audience that "poverty, sickness, disease, malnutrition don't show on slides. You can't see the flies hovering over the food in the market or the insects bothering the eyes of the baby Nor can you smell the open sewer running down the side of the street. On cannot take pictures of the most impor tant things—India's need for physica amelioration and spiritual regeneration.

On the other hand, when people te me "Why, I thought India was all desert," I am happy. My slides hav shown them that it is indeed a beautifu country.

SOMETIMES WE CANNOT give a tru picture because our experiences are be yond the comprehension of those wh have not shared them. Who in Americ can relish a Kodai School Field Da Pilau Dinner?

Students, faculty, and visitors sit on th ground in the blazing sun (there *is* on tree to shade the 300 or more). Sprea in front of each person is a banana lea piled high with a conglomeration o tumeric-dyed rice, fried onions an cashew nuts; curried, mashily-boiled spl peas; and onions in curds. Yet it's treat!

Then too, our presentations are lop sided because our deep concerns abou the mission work might be "things no so nice to talk about"—disagreements a staff meetings which turn into argument at the faculty dinner table and becom vicious talk and personal animosities i the life of the school—or would nee lengthy explanations to avoid a misinter pretation of what we would wish to say

Though we feel free to discuss thes problems frankly in small groups, w cannot communicate them to the larg meetings that we most often address.

Deputation is like any other job, guess. It has its fatigue and fun, failure and successes, disappointments and satis factions. As in any other job, we ar happy in it as in it, we serve Him.

FIVE MAKE A FAMILY

Lemon Snaps

"COME IN FOR COFFEE?" Claire Mawson asked as we drove into the Mawson's drive about nine o'clock. Claire and Charlie Mawson had driven me home from the shopping center.

I hesitated a moment. "Dan is . . ."

"I'll run over and waken Dan," Charlie said. "He's probably dozing over a TV program."

"Not dozing. Working. He has some rough homework. His department is trying to figure out . . . figure something . . ." I ended the sentence indefinitely because I realized it was not my job to give out information. "The children are at the Community Center show till nine-thirty. I went to the shopping center so Dan could have a quiet house."

"COME IN, CONNIE." Claire had her key in the door. I stood on the Mawson's back porch, looking toward our house, saw Dan walk through the kitchen to the back door, heard his voice and Charlie's. Then Charlie called across to us, "He's coming, Connie."

"Wasn't that Miss Taylor, the librarian, you were talking with on the corner as we drove up?" Claire asked as she moved about her kitchen.

"Yes. She was meeting a friend at the Coffee Corner. I like her more every time I meet her."

"Karen still her faithful fan?"

"We were talking about Karen when you drove up." I opened the cupboard and reached for cups. "Claire, remember how the Luther Leaguers become very literary and intellectual about once a year? Now's the time for high thinking."

"What has that to do with Karen and Miss Taylor?"

"A committee of Luther Leaguers called on Miss Taylor after school today. Karen was one. They asked her to give a book talk at the next meeting. Not especially religious books, but inspirational ones."

"I hope she said yes," Claire said. "Cream and sugar for you and Dan. Or is this one of Dan's diet-conscious weeks?"

"You've noticed that tummy? I tell him a few twists and stretches each morning will take care of it, but he's not convinced. He's off cream. Instead, he'll take four spoons of sugar. His idea of dieting.

"LET'S EAT HERE," I said, as I placed cups and napkins on the table in their cozy breakfast corner. "Yes, Miss Taylor is going to speak to the Luther League. That's why she stopped to talk with me. She said the committee was not too specific. She wanted to know the size of the group and the kind of programs they have."

"I've wondered if she'd be interested in teaching a Sunday school class," Claire said.

"Oh . . . you! You and Doris Detrand! You're always trying to lure newcomers into teaching. Better not ask her—yet. She comes to Sunday services. She came to all the special services during Lent. She volunteered to bring the cake for Family Night. Let her feel her way and select the activities that interest her."

"I suppose that's best. Did you notice

how the men teased her about her cake? She was honest about it coming from the bakery, but the men pretended not to believe her and insisted she was a fine baker and would be a prize for some bachelor."

"Yes. Karen took all that teasing in and was quite thoughtful about it. It showed Miss Taylor to her in another light. Karen and her friends forget that Miss Taylor is an adult and is interested in and interesting to men."

I THOUGHT about Karen for a moment. When she is someone's devoted follower, she thinks that person should be interested in Karen only. That evening at the Family Night Karen realized that she is still a youngster, while Miss Taylor is an adult. She still admires Miss Taylor immensely, but not with such puppy love.

I've been a bit jealous of Miss Taylor. Dan teases me, but it *is* jealousy. And I hate myself for it. I know that Karen's interest is only a teenage phase—a part of growing up.

You simply have to have idols at her age. And, as Dan says, we should be thankful her idol at the moment is Miss Taylor and not a dope addict or a much-married and much-divorced film star.

"Karen's quite level-headed, Connie," Claire said, reading my mind. "You know that Miss Taylor is just a part of growing up. I can remember a teacher . . . I must have driven my family mad with quotes from her. She taught me that being a girl, a young lady, was something quite wonderful. We learn from everyone we like. Isn't that true?"

"True. Karen's learned to be more sparing with the lipstick. Dan and I have criticized her for using it so lavishly. Her answer is, 'All the girls do it.' But Miss Taylor doesn't do it. So—Karen's stopped doing it."

"OPEN YOUR mouth and shut your eyes," Claire ordered.

I obeyed and bit. "Ummm! Lemon." I took the lemon snap Claire had placed between my teeth. "Good flavor. New recipe?"

"No. Straight from the supermarket."

"I'll take a sample home for Karen. She's on the food committee for the Luther League meeting, and she asked me about food."

"Is it your turn to be sponsors or hosts for the Luther League?"

"Not this time. We did it earlier. Dan and I enjoy being with youngsters."

"I know you do. Keeps you young. Charlie and I miss our two—Marilyn and Chuck. Seems as if they are so far away—now that they are at school or work."

Claire changed the subject. "Maybe Dan and Charlie are eating in your kitchen, leaving us to a twosome?"

I LAUGHED. "You think men will perk their own coffee and make their own sandwiches when there are women around to be willing slaves?" I pushed the venetian blind slats apart and peered toward our house. "They're standing on the porch talking."

"Waiting till everything is ready and they won't have to do any work. I'll make them do dishes," Claire said as she went to her kitchen door. "Hoo—Hoo Charlie! Dan!" she called softly.

"Your trio are coming home," she said. "Should I ask them to join us?"

"No. They can raid our refrigerator."

"What gossip have you two been dishing out?" Charlie asked, as he and Dan came into the kitchen.

"We're dishing out lemon snaps tonight," his wife said, pointing to the dish of cookies. "Plus blue cheese and black bread and a huge Bermuda onion for sandwiches."

WORSHIP NOTEBOOK

JERUSALEM IN NEW YORK

VISITORS to New York City usually go to Radio City Music Hall. Around Easter they're lucky if they can get in. Long lines of people stand for hours, sometimes whipped by raw winds and driving rain, to buy tickets for the spectacular "Easter show."

This includes the "far-famed Cathedral pageant—the Glory of Easter." Chorus girls dressed like nuns and carrying bouquets of lilies stride somberly about the stage until with a mighty burst of song they form a great cross on the steps that lead to the "altar."

If one leaves the theater after this pageant, he hears whispered conversations like these in the lobby: "I thought I was in church." "It's so inspirational!"

FURTHER UPTOWN religion is the subject in another theater. You won't see lines around this place. A sign in the lobby announces that the building is unsafe for more than 299 people. But what is happening these days in the York Theater has more of the meat of religion to it than the inspirational schmaltz of the "far-famed Easter pageant."

It is a play entitled "Between Two Thieves" (revised considerably from the Italian) in which the persons present at the trial and death of Jesus—Caiaphas, Pilate, Mary, Joseph, Peter, John, Judas, and Mary Magdalene—testify to their recollection of the events which preceded Calvary. This play is a trial in which the question is put: was Jesus of Nazareth guilty or innocent under the law?

THERE IS NO CURTAIN. The simple setting is plainly visible as you enter the theater. To the right is the witness stand. It looks like a gothic pulpit. In the center is a large platform, while to the left is another, somewhat lower and double-tiered. The bare brick rear wall, lighted only by shadows from a light off stage, forms a backdrop. To one side a red velvet curtain is draped casually across two ordinary step ladders.

Without warning, people begin bringing chairs and tables onto the stage. The central platform is set with a long table and five chairs—the judge's bench. Stools fill up the double-decked "witness box" to the left. A bearded "stagehand" looks out into the theater and yells "Dim the house lights" and the play has begun.

The judges are a family of Jews—four in number—who introduce themselves and tell their purpose—to determine the guilt or innocence of Jesus of Nazareth. Lots are chosen and they take their places: counsel for Jesus, counsel for Caiaphas, prosecutor and judge. "A member of the audience" is conscripted to act as counsel for Pilate.

The judge sets the pace. "Was Jesus of Nazareth guilty or not guilty? If he was guilty, why have the Jews suffered persecution for 1900 years?" Here is the burden of the trial, and, for a time, of the play. Why must the Jews be blamed for Jesus' death?

IN SUCCESSION the witnesses are heard. Caiaphas: "Jesus reinterpreted the Old Testament." Pilate: "Jesus was innocent; my hand was forced by fanatics."

The legal aspects of the trial are lost at this point when Sarah, counsel for Caiaphas, insists that the trial be concerned with "the man," not only "the

law." In spite of the prosecutor's protests, Mary the mother of Jesus is invited to speak. The reference to the virgin birth, "a visit from a figure of light," is met with scoffs from the prosecutor, as are the reference by Peter, John and Thomas to the miracles of Jesus. When he demands reason and logic, they recite the Beatitudes. "The real miracles of Jesus," says John, "are his words." When the familiar "Blesseds . . ." are picked up by someone "in the audience," the prosecutor objects: "This is not a revival meeting."

Judas is next. He admits the part he played. He wanted a revolution. "I would have done anything to get rid of the hated Romans." He contributed heavily to the mission of Jesus. But when, in the face of the tyranny of Rome against the Jews, Jesus continued to preach resignation — "resignation, the enemy of the spirit of rebellion" — he did what had to be done. He betrayed Jesus.

In what may be a stretching of the scriptural witness, Mary Magdalene is represented as the sister of Lazarus who was called forth from the tomb by Jesus.

THE SECOND ACT begins with a rehearsal of the argument by the judges when suddenly there are objections from the "audience." One fellow, heckled by another in the "audience," admits to being "a priest" although "not in garb." His argument runs as follows: the question is not whether Jesus was innocent or guilty, but rather: Is Jesus the Messiah or is he not?

To this, another out in the "audience" protests. "This is not reasonable, not logical. Why is the world no better?" His scoffing tirade evokes a fervent apology for Christ from a prostitute. "Yes," she says, "I need Jesus." So too do "a prodigal son" and "a blind man."

But the judge and his family protest, "You speak up for Jesus. That is good, but do you speak with equal vigor against persecution?" "Wait a minute," yells another voice from the audience, "what about the rich Jews? I'm not ashamed of Christ, but what about the Jews in places of power today!"

THE PLAY BEGAN with a question: why blame the Jews for the death of Christ? The development of the dialog changes the focus of the question. A friend of mine says that there are some questions which are incapable of being asked. Not only are they the wrong questions—you just can't ask them.

I felt that way about the question on which this play is based. But I am not a Jew. If I were, perhaps I would feel differently. Can one ask whether Jesus was innocent or guilty, or who was responsible for his death?

I was mulling this over as I left the theater. Newspaper accounts had led me to expect that anything might happen. Stories were told of Jews who stomped out of the theater. Catholics said the play is an affront to the true church. So far nothing like that had happened while I was there.

But outside on the street a young man harangued the people as they left the theater. His face red, his eyes popping, he shouted: "It's wrong, all wrong. The play's theme is off-base. It is not the Jews who are at fault. The church has always said it was not the Jews, not the Romans, but mankind that crucified Christ."

His fervent appeal evoked some laughter, a few rebuttals, and one filthy gesture. But I can't help but feel he had a point. The last act of an exciting play was being performed on the street outside the theater. —EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Mother role

QUESTION: My husband is here only in the evenings and over the weekends. That is natural, but it poses some problems with the children. I am always busy with household routine, plus the care and discipline of the youngsters. I seldom have time to play with them. Carl plays with them when he is here and they delight in it. He seldom has any unpleasant duty to perform with them—they are my jobs. He needs not even tell them to go to bed.

This worries me. Because of this situation will the children be more fond of Carl than of me?

REPLY: Do you not in the course of a happy family life have many pleasant contacts with the children? There are generally a great many opportunities for youngsters to experience the devoted care and interest of their mother, even if she is busied with household duties. In time of sickness and tears she gives them the needed attention. She further takes time to praise them for their little accomplishments, to repair a toy, and to sew a tear in a rag doll. Since you are disturbed you certainly should go out of your way to cultivate good will.

Of course, if you allow household routines to consume all your time, if you are a perfectionist in housekeeping, and if your main contacts with the children are in punishing and scolding, you may drive the youngsters away from you. But no mother should thus victimize herself, and there should never be a rivalry between parents for the affection of the children. Each ought to promote good will for the other as well as for self.

Young earner

QUESTION: Ernest is eighteen. We are a family of moderate means. Ernest is now earning some money. Of course, we expect him to place his earnings in our hands, and we in turn to give back to him what he can properly use for his own spending. To this procedure he objects violently. Why he can't see the point I do not understand. My husband and I always did that for our parents.

REPLY: Although you are still young parents, things have changed considerably since the time when you began to earn money. We cannot rely completely on traditional practices within the family. Basic human nature and Christian principles remain the same, but the manner of adapting to different outlooks is in many cases different. After all, Jesus emphasized the value of personality and individual differences. We can do no less.

Young people who are earning and living under the parental roof are to be recognized as individuals in the family group. They have both responsibilities and rights. What should they contribute to the family? That depends on a number of matters: their own needs, the amount earned, the family's needs, and the educational and vocational plans of the young people. If both young earners and parents will generously and intelligently consider all factors in the situation they should arrive at a solution fair to all.

BOOKS

BIOGRAPHY OF PHILOSOPHER

Rebellious Prophet: A Life of Nicolai Berdyaev. By Donald A. Lowrie. Harper. 310 pages. $6.

Thirty books by Nicolai Berdyaev are listed in the bibliography appended to this volume. Philosophical, theological, political, historical themes appear and reappear in a constant stream of books. This long list of publications offered to the world between the years 1901 and 1949 is the central fact in the life of one of the best known Russian philosophers of our time.

The Berdyaev who became a philosopher and writer is depicted as a product of a late 19th-century Russian renaissance stemming from Dostoevski. Berdyaev is one of many great minds of pre-revolutionary Russia who participated in European culture to the fullest extent, and who at the same time sharply criticized many of the basic assumptions of that culture.

However, the Berdyaev who will be remembered by all who have read him is the man who grows in depth of thought and breadth of influence even after his banishment from Russia as a Christian anti-Communist. Here Berdyaev stands almost alone among Russian emigrants not because he was a rebellious prophet, as the title of the present work would indicate, but because he was in the words of Spinka's biography "a captive of freedom." How both captivity and freedom are related to man's situation as a Christian is the central theme of Berdyaev's thought. In this sympathetic biography we are made aware that thought and life were never separated in the spiritual quest and the moral decisions of this man.

The author indicates in his preface that the book contains only factual material. This material has been made available through the author's intimate acquaintance with Berdyaev's family and friends. Consequently the book provides a feeling of personal intimacy which adds a great deal to its value for readers who may find it difficult to imagine themselves on terms of intimacy with either a Russian or a philosopher. Here the "tie that binds" is the Christian faith. We can be grateful to Berdyaev's witness to that faith and to the biographer's detailed account showing how Berdyaev came to witness in such a unique way for his time and place.

Carthage College MERLE W. BOYER

LIFE OF JESUS

Jesus and His Story. By Ethelbert Stauffer. Alfred A. Knopf. 243 pages. $4.

Contrary to the view of many scholars who have felt no history of Jesus can be written because of our scanty scriptural sources, Stauffer avows it can be done. In this volume he proceeds to prove his point by drawing together evidence from the Gospels and from countless nonbiblical sources to produce a monthly chronology of Jesus' career. The result is a life of Jesus (totally unpsychological) which follows the Fourth Gospel's account buttressed by data from rabbinical writings, the Dead Sea Scrolls, and other contemporary sources.

Stauffer dates Jesus' birth at 7 B.C., the opening of his own ministry in November, 30, and his crucifixion in March, 32. Important to his thesis is Stauffer's studied conclusion that Jesus broke completely with the Torah (unlike the Baptist and the Qumran sectaries) and was thus crucified as a heretic who had worked miracles (as Jewish sources verify) and had claimed to be the manifestation of God in history.

A surprise of the book is Stauffer's almost consistent rearrangement of synoptic materials to fit the scheme of John's gospel which Stauffer generally regards as historically reliable. This method involves Stauffer in some difficulties, as, e.g., his necessity to omit the footwashing in John in order to include the Lord's Supper.

While portions of the volume (e.g., those dealing with Jesus' birth, trial, and cru

cifixion) will interest laymen, the study is largely meat for students and scholars. As such it will bear considerable attention in the light of the data and research employed. Certain assertions, such as the claim that Jesus broke completely with the Torah and the insistence upon a purely "present eschatology" (not of the Bultmann variety) in Jesus' teachings automatically raise serious questions. ROBERT A. BARTELS
Minneapolis

PRAYERS TO READ

A Book of Public Prayers. By Harry Emerson Fosdick. Harper. 191 pages. $3.

This book is especially designed for use in the free churches where the "set" prayer is traditionally avoided. The prayers, "for all sorts and conditions of men," are in excellent literary style. Appended to the 56 pastoral or general prayers there are also prayers for special occasions: New Year's Day, Epiphany, Lent, Easter, Pentecost, Thanksgiving Day, Advent, Christmas.

These prayers in the free-church tradition reflect a deep insight into the daily needs of men everywhere. They are the kind of prayers that reveal a pastor's concern for his people, and for all men and nations.

Can these prayers become a substitute for the Prayer of the Church? No, not that; their value lies in two directions: private reading, and stimulation and enrichment for those who formulate their own prayers for the services of the church and for other public meetings.

The author in his active ministry wrote hundreds of prayers for use in the Riverside Church, New York City. The prayers contained in this volume are compiled from that unpublished collection. To use these prayers is to enrich one's devotional life.
Souderton, Pa. WILLIAM R. SEAMAN

REFORMATION DESCRIBED

The Story of the Reformation. By William Stevenson. John Knox Press. 194 pages. $3.50.

For a quick, panoramic view of the reforming movements of the 16th century, the general public could perhaps do no better

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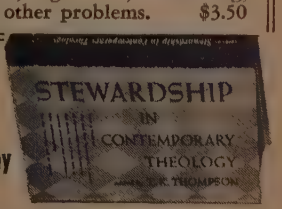

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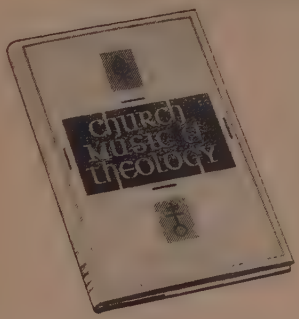

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By Erik Routley

A happy blending of the theoretical and practical; basic insights into the relationship between theology and the arts, especially church music. Valuable for all who want to bring to music a sense of theology, drawing upon Thomas Aquinas, C. S. Lewis and contemporary musicologists. By the author of THE GIFT OF CONVERSION. **$2.25**

LUTHER ON THE CHRISTIAN HOME

An Application of the Social Ethics of the Reformation

By William H. Lazareth

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than Mr. Stevenson's book. Even for the general public, however, it must be questioned whether brevity and conciseness are necessarily virtues in themselves. Too many questions are ignored or left unanswered by this kind of book.

Stevenson's treatment of Luther is especially disappointing. He pictures Luther as a great champion of the truth, but one never discovers what this "truth" is that Luther is championing. Like too many past portraits, Luther is cast in an heroic mold with little explanation given as to what motivated his heroic defiance of the Roman Church.

Other sections of the book prove to be more satisfying than the one on Luther. The chapter on the Anabaptists is particularly good and should help to convince the reader that the Anabaptists were not, as a group, anarchists and fanatics, but decent, God-fearing people. The reformation in Scotland is also described with considerably more insight than other parts of the book, the author himself being a minister of the Church of Scotland. CLARENCE L. LEE

Philadelphia

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YOUTH AT PRAYER, by Harold and Dorothy Ewing, contains prayers, scriptures, and quotations selected especially for and used by thousands of young people. Pocket size, 128 pages. 75¢ each, $7.50 per dozen. Name in gold on cover, 50¢ extra per copy. Order from

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BIBLICAL PREACHING

Evangelical Sermons of Our Day. Edited by Andrew W. Blackwood. Harper. 383 pages. $5.95.

Dr. Blackwood gathered this sample of evangelical preaching, by which is meant biblical preaching, in our pulpits today. The 37 sermons are from men in positions rather than in pulpits. Only five are parish pastors today. Others are prominent professors, authors, editors, or have worked in radio. About half have been or are professors in seminaries, and almost as many have prominent backgrounds in church officialdom.

The sermons represent the older denominations, including three Billy Graham team members, one a Negro.

The book has no systematic plan to run the gamut of Christian doctrine. It presents a variety of themes with many sermons on grace. The section entitled, "Background of the Gospel," is based on Old Testament texts. Of the five other sections titled "With Christ before Calvary," "With Christ Near His End," "With Christ after the Ascension," "With Christ in Later Epistles," and "With Christ in the Unknown Future," two have Gospel texts, and the others are from the Epistles.

Professor Blackwood's extended introduction is a brief summary of homiletical principles and advice garnered as the result of his years of teaching. Each sermon is preceded by a brief biographical sketch and also the author's observations about the sermon.

It's a book of good sermons from famous preachers that, in our ecumenically conscious day, will widen the spirit of appreciation among churches. H. PAUL GERHARD

Pittsburgh

The School of Faith. An Anthology of Catechisms. Edited by Thomas F. Torrance. Harper. 298 pages. $6.

All the catechisms authorized for use in the Church of Scotland since the Reformation are in this carefully edited book. First is Calvin's of 1541, then the Heidelberg, 1563, Craig's of 1581, plus seven others. The book has an excellent introduction.

letters to the editor

Race Policy in the Church

SIR: Perhaps it is because I have solved so many problems the same way that I appreciated the article "What Is Expedient?" (THE LUTHERAN, *April 6*). Carl B. drives a liquor truck. He came to our church for a while but when he asked to join I had to point out that it might split the congregation. We have many devoted members of the WCTU in our parish.

John R. was good material for the ministry. He had a following of youth in the congregation. Like many youth they were too aggressive; they wanted to change things, service books, tenure of councilmen, and youth programs. When John almost got himself elected to the church council I showed him how he would harm the church program. Most of our people are old and sort of set in their ways. John is now active in a neighbor congregation.

Hank P. had his letter from another congregation sent here before I could stop it. After he was in the area a while he realized that he couldn't be happy in this church. He was secretary of his union and very active in it. Most of our councilmen are pro-management. Hank just is not our kind.

Marjorie L. is the president of the local Democratic Women's Club. Now I don't believe in mixing politics and religion, but our congregation is almost 100 per cent Republican. Most of her group are just not our type of people and there was bound to be trouble if she tried to join our church and participate in our program. When she attended the second session of my pastor's class I pointed this out and she found it was expedient to go to another church.

Ours is a closely knit congregation of people who have been Lutheran for many generations. All the important people in town go to our services and even I have to be careful in my sermons not to offend any of them. It isn't easy to minister here, for with our people moving away and our young people not interested, our communing membership roll is dwindling. You know how difficult that makes paying apportionment. But I must go now and arrange some flowers for the annual show. We hope to raise our quota for migrant work.

(REV.) GEORGE L. GARVER
Pennsauken, N. J.

SIR: Through the eyes of a Negro, the article "What Is Expedient?" was in great error in suggesting the direction of least resistance rather than the line of greatest advantage for the Negro and the white.

The choice of scripture and conclusion is typical of a host of American Lutheran Christians and clergymen faced with the same challenge. It is implied that the "expedient thing" for the Negro is to "stay in his place" and "stop embarrassing and causing unnecessary trouble" by seeking God in a "white" church. The pastor definitely exhorted that woman and other Negro Christians that perhaps the expedient thing was more patience, more longsuffering, continued segregation at worship within the body of Christ—on the basis of pigmentation! Then too, I was annoyed by pride and self-righteousness expressed in the amazing conviction that: "I refuse to preach the gospel to any group where there is enforced segregation." Where there is segregation it is because *it is* "enforced" by both the Negro and whites in very subtle attitudes and reactions.

I wonder if it has ever occurred to anyone that all the American Negro wants is *acceptance* and *the equal opportunity* to enjoy the things which are "lawful" for the American white and "not expedient" for the American Negro. Would it shock the Lutheran church to know that some Negroes may "insist upon attending a white church regularly" because it is liturgical in worship, biblical in its preaching, and Christo-centric in theology? I should think the more expedient thing is for the church to forget about the ethnic composition of its congregations and rediscover its purpose for being. (REV.) JAMES E. GUNTHER
Philadelphia

Chicago Crime Cure Is Job for All, Lutheran Council Says

By JOHN E. COOPERRIDER

CHICAGO—"It's a job for all of us," is the way the Lutheran Council of Greater Chicago described the task at hand, in an editorial published in its "News" periodical.

The editorial appeared as Orlando W. Wilson, Chicago's newly appointed police superintendent, a prominent ULCA layman from California, took office.

It quoted two of Superintendent Wilson's statements on City Desk, a local TV program, in which he stated categorically that there is a crime syndicate in Chicago, and that in his opinion "organized crime is almost as great a danger to our government as communism."

"This is true," the editorial stated, "because many persons who would never dream of giving support to the Communist cause very easily support the crime syndicate organization."

"This is done when they affix to their driver's license a five- or ten-dollar bill which a corrupted police officer accepts as a bribe in return for overlooking a traffic violation. There are always two parties to a bribe, and he who pays corrupts himself.

"But as we look at the shortcomings of others, it behooves the entire citizenry and certainly members of Christian churches, to search their souls. Our guilt may simply be a lazy disregard for what occurs in the city government. Or it may be founded on the cynical attitude that 'you can't do anything about it.' Or it may be the 'expediency' of trading a few dollars for a 'pass' to avoid paying a fine."

At the recent annual meeting of the Lutheran Council, the following resolution was adopted: "Whereas there has come to light widespread corruption and ruthless disregard for the law and order in the police department of Chicago, the Lutheran Council of Greater Chicago therefore urges all its member churches to call upon God to counsel and guide our political leaders in removing all influences responsible for the decadence of our city government, and pray that He will give wisdom and character to those in authority that we may have a righteous city worthy of the respect of our nation."

The resolution continued, "We urge all members to pray for the mayor and for those who have been chosen to enforce the law. Furthermore, we request all ministers to remind their people that a righteous city begins with obedience to law by every citizen. Together let us create a community which respects and demands justice and decency in our government."

Superintendent Wilson took charge of the 10,000-man police force March 1, and since has made numerous changes in personnel and staff. One of his first acts was to address the entire force in two mass meetings.

The scandal resulted from the revelation of several burglars, upon interrogation, that they were assisted in some thefts by members of the police force.

Superintendent Wilson was called to the job by a committee of non-partisan citizens and police experts. He had been professor of police administration and dean of the School of Criminology at the University of California. He was active in Shepherd of the Hills Church, Berkeley.

Graham Crusade in 1962

Tentative plans for a Billy Graham Crusade, to be held at Soldier Field starting in May, 1962, were announced by a committee of fifteen laymen who have been meeting for more than a year.

Protestant ministers in the Chicago area have been invited to meet Mr. Graham at a breakfast May 2.

Illinois Synod Convention Set in St. Louis May 16-19

CHICAGO—Annual meeting of the Illinois Synod will be held May 16-19 in St. Louis, Mo. Business sessions will be held in the Ambassador-Kingsway Hotel. The opening communion service and the ordination service will be in St. Mark's Church.

Dr. Paul C. Empie, executive director of the National Lutheran Council, will speak Tuesday evening on Lutheran World Action. This will be followed by a panel discussion on the synod constitution to be adopted when the church merger becomes effective.

Dr. Harry F. Baughman, president of Gettysburg Seminary, will be the ULCA representative, speaking on Tuesday and Wednesday mornings. Dr. Hanns Lilje, Bishop of Hannover, Germany, will preach at the ordination service Wednesday evening.

School for Evangelism Leaders

LAYMEN AND PASTORS will attend an evangelism leadership training school April 29-30 at the Pick-Congress Hotel, Chicago. They will be instructed in techniques of conducting New Life Missions and other evangelism programs, and later will hold workshops for congregational leaders in their own areas.

Speakers will include Prof. Robert Marshall of Chicago Seminary, Pastor Walter Kloetzli of the National Lutheran Council, and the Rev. Clifton Weihe, evangelism director in the Board of Social Missions.

PASSAVANT LECTURES for 1960 were given April 21-22 at Chicago Seminary by Dr. Paul Homer and Dr. Marcus Barth.

New Mission Starts in Wauconda

FIRST SERVICE for prospective members of the new mission in Wauconda was held March 27, with 117 attending. The Rev. David Roth is the developer.

TWELVE CHICAGO POLICEMEN, members of People's Church, Chicago, were lay visitors during the recent Southside Lutheran Evangelism Mission. At Woodlawn Immanuel Church, afternoon services were held for young people from sixth grade through high school.

THE REV. KORNEL TESSENYI was called as assistant pastor of Grace Church, Chicago, to minister to Hungarian Lutherans. Forty of these were received as members at Pastor Tessenyi's installation on April 3.

Sketch of building planned at Lafayette

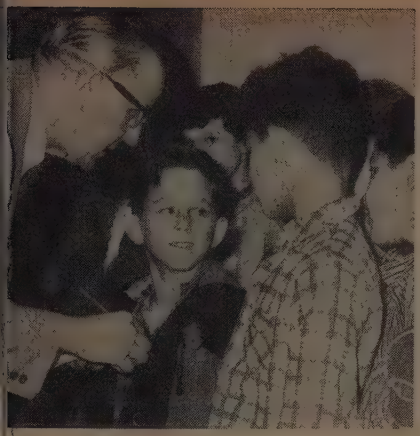
INDIANA

Lafayette Congregation Approves Building Plans

INDIANAPOLIS—Holy Trinity Church, Lafayette, approved plans for a new $375,000 building for worship, education and fellowship. It will be erected on a new 6½-acre site near the edge of town, with room for parking and outdoor recreation facilities.

Pastor Henry C. Stolldorf said overcrowding of the present stucco building made the move necessary. The new sanctuary will seat 500 in the nave, transepts and balcony and 275 more can be accommodated in the narthex and parlor. The basement social hall will hold 670 for assembly and 400 at tables.

The contemporary edifice was designed by William M. Cooley and Associates, Park Ridge, Ill.



Pastor Carlson gets acquainted with boys

These "released-time" children had never been inside a church . . .

luncheon for all the Wednesday religious school children, followed by a tour of the church. It was a new and thrilling experience for them.

Now a number of the children are attending Sunday school faithfully, and some bring their parents to worship services. One girl has joined the junior choir.

One of the church's two buses has been re-routed through "The Flats" to pick up the children on Sunday mornings.

Holy Trinity's staff of six teachers still goes to "The Flats" each Wednesday afternoon during the school year. Pastor Carlson lends a hand when his schedule permits.

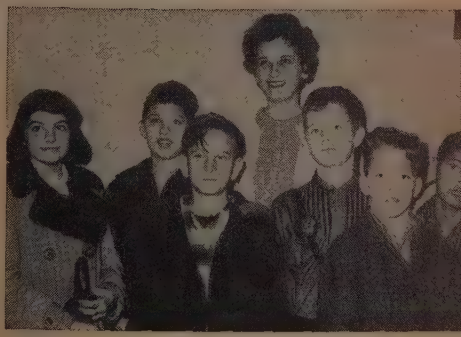
Youngsters Lifted from "The Flats" to Heights

ST. PAUL, MINN.—Every Wednesday afternoon a group of members from Holy Trinity Church teaches released-time classes at the Neighborhood House in an area known as "The Flats," on the west side of the Mississippi below the bluffs where the church stands.

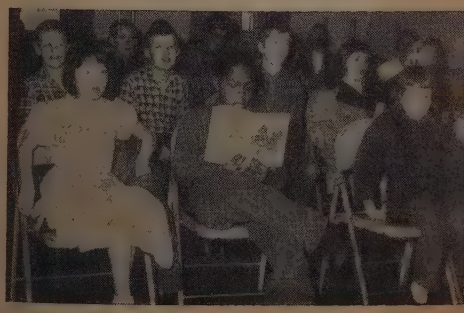
Pastor Harold E. Carlson and his wife began the work in 1957. One day in the first year, Mrs. Carlson was telling the story of the tabernacle, how God directed that it should be built as beautiful as possible. She felt that the children weren't following her description, so she asked how many had ever been inside a Christian church. Only one hand was raised.

THE FEW YOUNGSTERS who had enrolled at Holy Trinity had seen only the Sunday school rooms. But the next Sunday, between the two worship services, Pastor and Mrs. Carlson saw a boy leading his two little brothers by the hand into the sanctuary. Their clothes were shabby, but their eyes shone in wonder as they beheld the altar and the tall art glass windows.

This incident spurred some of the women in the church to action. They arranged a



Mrs. William Bossart and her weekday class



These youngsters listen closely to lesson

Oldsters Keep Busy, Have Fun in Salem's Over-60 Club

Senior citizens cut out used stamps at club meeting. That's Pastor Wetzler standing at right

MINNEAPOLIS — The Over-60 Club at Salem English Lutheran Church hasn't any fixed formula or program. It's just a group of senior citizens who get together once a month for an afternoon of fun and friendship, says Dr. Paul Luther Wetzler, the pastor.

Programs are varied. There is a birthday cake and small gifts for any member who has added another year. The oldest one present gets a trinket. They play games and sing and wind up with a coffee hour.

"We also have speakers, such as students, and the mayor, and sometimes I discuss Lutheran welfare work. But our speakers rarely talk more than 20 minutes—we're too busy," Dr. Wetzler said.

The club's main project now is cutting stamps off envelopes. These are later used in therapy with patients in this country and abroad who need to regain use of their fingers.

In May the group will be taken on a sightseeing tour around the city.

Arrangements are made to pick up a members who need rides. All are over 6 One is 96, another is 94. Attendance ru from 60 to 80 every month.

Luther Academy July 12-21

THE 21ST LUTHER ACADEMY will be he at Wartburg Seminary (ALC), Dubuqu Iowa, July 12 to 21. Lutheran pastors fro all midwestern synods have been invited.

Eight series of lectures will be present by an outstanding faculty of clergymen a educators. These include Dr. Paul Holmer, of the University of Minneso Dr. Martin E. Marty, author and edit Dr. Albert C. Outler, of Southern Met dist University; Dr. William H. K. Naru of St. Olaf College; Prof. John Marsh, Oxford University; the Rev. David Gr skou, secretary of the NLC department theological co-operation; and Dr. James Smart, Presbyterian editor and theologian

Prof. William D. Streng, of Wartb Seminary, is dean of the Academy.

Central Pa. Synod Meets June 6 to 9 at Gettysburg

By VIGGO SWENSEN

HARRISBURG—Dr. Franklin Clark Fry will e the ULCA representative at the Central ennsylvania Synod convention, to be held t Gettysburg College June 6-9.

The opening communion service will be eld Monday evening in Christ Chapel. usiness sessions will begin Tuesday morn- ng in the new Student Union building.

THE 90TH ANNIVERSARY of St. Mark's Sun- ay church school, West Fairview, was ob- erved at a combined worship and church chool service March 20. The speaker, Dr. harles L. Wilbar, Pennsylvania Secretary f Health, is a descendant of the first church chool superintendent. Mrs. Albert Lyter, Miss Martha Eckert and Kenneth Lantz, escendants of founders of the church chool, participated.

IN SPITE OF HEAVY RAIN Memorial Church vas filled for the "Creative Arts Exhibit" n the evening of April 3. The Luther eagues presented a series of floral arrange- ents in the chancel depicting festivals of he church year. A similar exhibit was first hown at the Lutheran Student Association shram in Estes Park, Colorado, the sum- ner of 1959. Pastor James Morecraft reached.

Student Nurses Study Death

"THE STUDENT NURSE Looks at Death" vas the topic of the Lutheran Student Nurses of Harrisburg Hospital at the April 3 meeting. For the past eight years meet- ngs in the form of worship with sermon, ymn sing or discussion have been held at he hospital under the guidance of Dr. Viggo Swensen, pastor of Zion Church, Na- ional Lutheran Council pastor to students. Miss Anne Harkins, member of Zion and upervisor of maternity nurses, is faculty epresentative. Miss Barbara Campbell, Hollidaysburg, is student contact.

Four of Six Favor Merger

HARRISBURG — The six congregations of the Liverpool Lutheran Parish voted March 20 and 27 on the resolution to become one congregation effective next June 5. Four congregations voted in favor of merger, two rejected the resolution.

Additional meetings are to be held with Dr. Martin L. Tozer, synodical home missions superintendent, to prepare for the possible next steps.

The Liverpool Charge is the last six-congregation parish in the ULCA, according to Secretary F. Eppling Reinartz. Total baptized membership is 723 with a communing membership of 342. Oldest church, St. Michael's, was established in 1710. The Rev. Ted Lindquist is pastor.

Evangelism Course Given For Entire Congregation

By ERNEST J. HOH

LANCASTER—A course in evangelism for all members of Ascension Church, Lancaster, began this month. Five members who served in past years as chairmen of the evangelism committee are the teachers.

In order to get the younger members interested in evangelism a special series of lessons is offered, entitled "Youth to Youth Evangelism." The Rev. Mahlon Clarke is the pastor.

THE REV. CHARLES FRAZIER, in charge of the Ministry to Migrants in the Pennsylvania State Council of Churches, spoke to the Lutheran Pastoral Association of Lancaster County at Zion Church, Manheim.

Lancaster is one of the counties of Pennsylvania in which this ministry is carried on successfully. The chaplains serve Negro workers and the Spanish-speaking Puerto Ricans.

THE REV. DAVID J. HOH, missionary on furlough from Japan, and Miss Adelle Ann Bovenkerk, of New York City, were married on April 8 in the chapel of Union Theological Seminary, New York. The fathers

PA.: LANCASTER . . .

of the couple, Dr. Henry Bovenkerk, secretary for Japan of the Dutch Reformed Church in America, and Dr. Ernest J. Hoh, pastor of Emmanuel Church, Lancaster, officiated. The couple will return to Japan in August.

HOLY TRINITY CHURCH, Lancaster, Dr. Wallace E. Fisher, pastor, has called a second associate pastor. On April 1 the Rev. Earl W. Feight, Jr., began his ministry. He will be responsible for parish education and youth work.

The first associate pastor is the Rev. R. Ray Evelan, who is in charge of the program of evangelism and integration. Ninety new members, including the confirmation class, were received during Holy Week.

RICHARD H. FLOCK, Philadelphia Seminary senior, has accepted a call to Emmanuel Church, Lancaster, as assistant pastor. He will be responsible for the extended youth program of the parish, and will share in the total ministry of the senior pastor, Dr. Ernest J. Hoh.

Two Elected as Directors Of York Lutheran Welfare

YORK—Dr. Chester S. Simonton, of St. Paul's Church, and Mrs. Hilda A. Peeling, of Christ Church, were named to the board of directors of the Lutheran Welfare Service at the board meeting March 17.

A gift of $36,000 was received for the Lutheran Home for the Aged from an anonymous friend. The home, dedicated and occupied last spring, has a sizeable indebtedness remaining.

"YOUTH'S NEED and God's Deed" was the theme for the high school youth retreat of St. Matthew's Church held March 26-27 at Maryland Synod Camp, Jefferson, Md. More than 60 young people and 12 adult leaders, including Pastor and Mrs. Fred Schilling participated.

A retreat for both adults and youth of the church is planned for early September at Camp Nawakwa.

Pottsville Pastors Speak Against Gaming Acquittals

By ARTHUR S. FOLLETT

POTTSVILLE — The Pottsville Ministeria Association deplored a "travesty in the lov state of public integrity" in the community through public statements delivered fron pulpits on Sunday, April 3.

The reference was to the acquittal of de fendants in a gambling case. The associatio said the verdict was reached contrary t "extremely conclusive evidence."

The Rev. Maynard C. Hallock, of Trinit Church, and the Rev. William M. Schwartz of English Lutheran Church, are member of the association.

Youth Rally Draws 317

PRE-CONFIRMATION RALLY of the Pottsvill District was held March 20 in Zion Church Tamaqua, with 317 young people attending Pastor George Hein, of New Ringgold Par ish, spoke.

LUTHER LEAGUE of Hegins District held Lenten retreat at St. John's Church, Tre mont, March 12. Pastor Freeland Hemmig dean of the district, and Pastor John F Youse, of Pine Grove, spoke.

Mental Health Conference

A CONFERENCE on mental health and r ligious development will be held at La kenau Hospital, Philadelphia, June 23. It being sponsored by the Philadelphia De coness School for pastors, deaconesse nurses and other workers in the health a welfare fields.

Dr. Paul A. Qualben, director of t Mental Health Service department at L theran Medical Center, Brooklyn, N. will give the introductory lecture on "Fa and Feelings." Other aspects of men health and religious development will presented by Alfred J. Cross, psychiat social worker; Chaplain Thomas L. H. C lin, and Dr. John P. Kildahl, psycholog all of the Lutheran Medical Center st

A.: JOHNSTOWN

West Allegheny Laymen To Organize ULCM Group

By ROBERT G. SANDER

JOHNSTOWN — A conference-wide West Allegheny United Lutheran Church Men's group will be organized by congregational legates at a meeting in Trinity Church, oversville, on April 29. Oscar Lingle, esident of the synodical ULCM, will pre-le.

A further attempt will be made to get ngregations with organized men's groups affiliate with the ULCM. About 50 lay-en attended a briefing session on ULCM ork in Christ Church, Sipesville, March 27.

Snow Crushes Three Camp Cabins

HEAVY SNOWS prevented inspection of operty at Camp Sequanota for about two onths. When it was possible to get through, ficials discovered that three wooden cabins d been crushed by the snow and winter orms. These had originally been built om war surplus materials.

The Rev. George E. Bowersox, Jr., camp rector, said that repairs will be made to e cabins in time for the camp opening in rly June. First camp of the season will a men's retreat June 3-5, for both the st and West Allegheny Conferences.

Camp Sequanota Sunday will be held the t Sunday in June. Congregations will re-ive a special offering, and members will invited to visit the camp and see the cilities.

ULCW Envoy Visits Churches

MISS FRANCES DYSINGER of the ULCW sited nine parishes in the East Allegheny nference, March 27 to April 2. Purpose her visit was to acquaint congregational oups with the work of the United Lutheran urch Women. She will visit churches in est Allegheny Conference May 15-28.

CONFIRMANDS in Somerset County will attend a confirmation rally at Camp Sequanota on May 15. Confirmands of the Johnstown area will meet in Trinity Church on the same date.

DR. LUKE H. RHOADS, pastor-superintendent of the Allegheny Lutheran Homes, has been named chairman of the committee in Blair County which will help plan for the 1961 White House Conference on Aging scheduled for next January.

Rally Before Confirmation Held in Scranton District

By CALVIN E. HUMBERT

WILKES-BARRE — The first Pre-Confirmation Rally for the Scranton-Wilkes-Barre District, comprising 35 churches was held at St. John's Church, Scranton, on April 3, with 214 attending.

Mr. and Mrs. George Elias, of St. John's, Wilkes-Barre, presented the challenge of the Luther League. The Rev. Raymond A. Reed directed the rally and singing. Officers of the Luther League presented a filmstrip entitled "It's Your League."

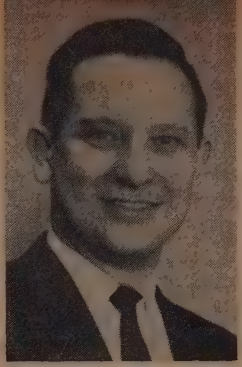
After a box lunch the vesper service was conducted by the Rev. George Deisher of Holy Trinity, Kingston. The sermon was preached by Dr. Hagen A. K. Staack.

Farewell to Pastor Schindler

A TESTIMONIAL DINNER for the Rev. and Mrs. Carl J. Schindler was given April 4 by members of St. Paul's Church, Wilkes-Barre. Pastor Schindler, who served the church for 30 years, will assume new duties as Lutheran Welfare Society director in Greensburg in July.

SCRANTON-WILKES-BARRE DISTRICT convention will be held April 29 at St. John's Church, Wilkes-Barre. United Lutheran Church Women were to meet April 25 at St. Peter's Church, Scranton. Luther League convention will be at St. John's, Wilkes-Barre, May 14. The district stewardship meeting is scheduled June 16 at St. Mark's Church, Scranton.

Gordon Lund



R. E. Davis, Jr.

Margaret Irvin

Fred Ben

Parish Education Board Adds Four Members to Staff

FOUR IMPORTANT additions to the staff of the Board of Parish Education have been announced by Dr. S. White Rhyne, executive secretary.

The Rev. Fred J. Benson, a member of the Augustana Church, is field work supervisor for the Long-Range Program being developed jointly for the ULCA, Augustana, AELC and Suomi churches. He is responsible for planning and developing promotion to introduce LRP materials into the cooperating churches.

He served pastorates in Erie, Pa., New England and Florida, and was a member of the board of trustees of Upsala College. A graduate of Upsala and of Augustana Seminary, Pastor Benson earned his master's degree at Harvard Graduate School.

The Rev. Raymond E. Davis, Jr., is serving half-time in the Long-Range Program and half-time in the ULC's ongoing program as weekday and vacation church school secretary. He served churches in Walterboro, S. C.; Savannah, Ga., and Montgomery, Ala.

In the Georgia-Alabama Synod, Pastor Davis was a member of the parish education committee, advisor of Luther Leagues, a member of the examining committee and a teacher of leadership training schools. He is a graduate of the University of South Carolina and of Southern Seminary.

Joining the Board of Parish Education staff on May 1 will be the Rev. Gordon C. Lund, as editor of ongoing program mat rials. Pastor Lund is a graduate of Midla College and Hamma Divinity School, a has had wide experience in the public rel tions field.

He was the director of public relatio for the Lutheran Evangelism Mission fro November 1955 through May 1957. Pr viously he directed public relations at Mi land College, Illinois Institute of Tec nology, and Wittenberg College, and w news bureau director and journalism i structor at Texas Christian University.

He served pastorates in Greenville a Mansfield, Ohio. During World War II served in the U.S. Army Air Force, wi duty in China and India.

Mrs. Margaret Jacobs Irvin, teacher Christian education at Chicago Seminar since 1955, comes to the BPE staff on Ma 15 as editor of vacation church school m terials. She is a daughter of the late D Charles Michael Jacobs, president of Phil delphia Seminary. After the death of h husband, Prof. Donald F. Irvin, she co tinued his work at Chicago Seminary.

A graduate of Wilson College, Mrs. Irv taught at the Stevens School in Philadelph before marriage. With her husband a separately she wrote ULC curriculum m terials, taught in leadership training schoo and conducted educational conferences. F many years she was a regular contribut to THE LUTHERAN.

EW YORK

Brooklyn Churches Plan Worship Study Conference

By PAUL VALENTINER

NEW YORK—Aiming for more uniformity worship, the Brooklyn Conference plans study the subject April 30, at St. Stephen's hurch.

Designed primarily for pastors, organists, oir directors and singers, the program has een scheduled for a Saturday afternoon to ermit wide attendance.

The Rev. Henry E. Horn, Lutheran stu- ent pastor in Boston and chairman of the ynod Committee on Worship, will speak n "The Why of Liturgical Worship." He ill also conduct a discussion group for pas- ors on "Worship in Word and Sacrament."

Perry Marshall, organist and choirmaster f the Church of the Holy Redeemer, will ad organists, directors and members of oirs in considering "The Interpretation nd Rendition of the Service."

All other participants will study "Using he Service Book—Beyond The Service," nder leadership of Wilbert A. Boerstler, astor of Christ Church, a member of the onference Committee on Worship.

Conferences Schedule Meetings

STARTING MAY 3 the four metropolitan onferences will meet on successive days. cheduled first is Nassau-Suffolk Confer- nce at Christ Church, Islip Terrace. May 4 the New York Conference convenes at Grace-St. Paul's Church, Manhattan. Next is the Queens Conference on the fifth at All Saints' Church, Jamaica, and lastly the Brooklyn Conference at a site to be selected.

SIX COLLECTION DEPOTS have been selected for the metropolitan area Lutheran World Relief Spring Clothing Drive. The churches began receiving clothes from members shortly after Easter and will make delivery to the nearest depot on specified dates the second week in May.

Benevolence Receipts Higher

New York and New England Synod treasurer, Ernst Erickson, has released figures showing $130,000 forwarded to the ULCA for the first two months of 1960. This is 85 per cent above last year's $59,788 for the same period. In 1959 the synod led the entire ULCA in apportioned benevolence giving.

NEW JERSEY

Sayreville Church to Build

TRENTON—First unit plan of Messiah Church, Sayreville, was approved at the congregational meeting March 2. The parish house will seat 150 and will be used as a temporary worship center. The ultimate plan calls for a church seating 500.

In recent weeks, Pastor Gustav A. Wuestefeld held a series of fifteen cottage parties which enabled the membership to examine the plans. Ground will be broken soon.

Architect's sketch shows complete plan for Messiah at Sayreville. First unit is at right.

Dr. Irvin to Work Overseas For U.S. Information Agency

GREENVILLE, PA.—Dr. Fredric B. Irvin, president of Thiel College since 1952, announced his resignation effective June 30. He has accepted appointment as a cultural officer of the United States Information Agency, with duties overseas.

As twelfth president of Thiel, Dr. Irvin helped to begin the most intensive development cycle in the history of the 94-year-old institution. Total assets of the college increased approximately $3 million during the eight years, and the student body grew from 385 to more than 1,000 students including summer enrollment.

Campus growth included the completion of seven new buildings, remodeling of existing structures, and extensive land acquisition. A 20-year development plan for the college was inaugurated.

Before coming to Thiel, Dr. Irvin was vice president of the Andhra Christian College in Guntur, India. He entered college work in 1942, as assistant registrar at Temple University.

Last year Dr. Irvin visited evangelical academies in Germany on behalf of the Lutheran World Federation, and American colleges in the Middle East on behalf of Thiel.

Graduated from Temple University in 1936, he pursued graduate studies at Heidelberg University, Germany, at Duke University, and at the University of Pittsburgh where he received a Ph.D. degree in 1947. In 1957 Temple University conferred the honorary doctor of laws degree on him.

Muhlenberg Lists Speakers

MUHLENBERG COLLEGE has organized a speakers' bureau. Faculty members available for speaking engagements are listed in a prospectus giving subjects on which they are prepared to lecture.

The new Miller Memorial Carillon in the college chapel was dedicated April 3.

Federal Oath Rule Opposed

GETTYSBURG COLLEGE faculty passed a resolution urging Congress to repeal the controversial "disclaimer affidavit" required by the National Defense Education Act.

The clause in the legislation requires an applicant for federal school aid to sign an oath that he does not support violent or illegal overthrow of the government.

"We believe that this requirement singles out a particular class—aspiring students—and by implication makes that class an object of suspicion," the resolution declared. "We believe also that the requirement militates against the atmosphere of freedom of inquiry and belief proper and necessary to the pursuits of a liberal arts college and indeed to the autonomy of academic disciplines and institutions."

Theology Courses Sponsored

LUTHERAN STUDENT FOUNDATION of Minnesota is sponsoring three non-credit courses in theology at the University of Minnesota this spring.

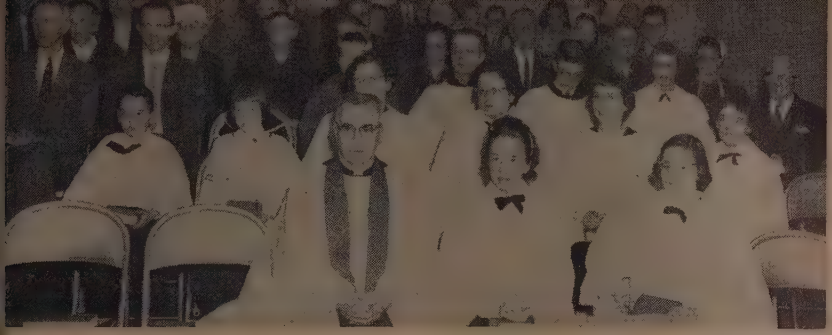
Dr. Paul Holmer teaches "The Theology of Paul Tillich." "The Book of Revelation" is taught by the Rev. David W. Preus, pastor of the University Lutheran Church of Hope. The Rev. Vincent Hawkinson, pastor of Grace University Lutheran Church teaches "What Lutherans Believe."

Dr. Marty to Give Course

CHICAGO SEMINARY anounced appointment of Dr. Martin Marty, associate editor of *The Christian Century*, as a special lecturer during the second quarter of the next academic year. He will give a course on "Church and Society."

Pastor Krapf in New Post

THE REV. BERNARD W. KRAPF, business manager at Susquehanna University since 1952, takes on added responsibilities in the newly created post of assistant to the president. President Gustave W. Weber said Pastor Krapf will have general charge of implementing all administrative matters.



his was first worship service at North Chattanooga mission, now organized as Trinity Church

IRGINIA

Missions Organized at Pearisburg and North Chattanooga

By MARSHALL F. MAUNEY

LYNCHBURG—Two new missions were organized as congregations in the Virginia ynod during April. The mission at Pearisurg, Va., was organized on April 10 by the ev. Charles E. Seastrunk, Jr., mission deeloper. Average attendance during the inter was 51, despite unusually severe eather.

TRINITY CHURCH, North Chattanooga, as to be organized on April 24 with about 5 confirmed members. Pastor Dewey Hegar has been holding services since March 6. wo thirds of the Trinity members came om Ascension Church, which is also reocating, and brought as their portion of the ssets from the sale of Ascension's property debt-free site valued at $18,000 and approximately $35,000 in cash.

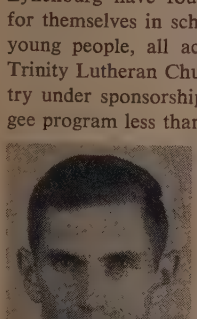
Convention Opens in Roanoke

ULCA REPRESENTATIVE to the 131st convention of the Lutheran Synod of Virginia ill be Dr. Charles B. Foelsch. The convention will open April 26 at St. Mark's hurch, Roanoke.

SUMMER ASSEMBLY of the Virginia Synod ill be held at Massanetta Springs July 25-1. Among the staff leaders will be Dr. amuel Kidd, Dr. William R. Seaman, Mrs. uth Juram Smith, Dr. Harold Haas, Miss atherine Juram and Chester Myrom.

The "Displaced" Find Places

A NUMBER of "displaced persons" in Lynchburg have found distinguished places for themselves in schools of the area. These young people, all active members of Holy Trinity Lutheran Church, came to this country under sponsorship of the Lutheran refugee program less than ten years ago.



HELMUT WERNER

Inge Braun served as secretary of the student body of Lee Junior High last year; Hilde Braun is presently secretary of the student body of Glass Senior High. Helmut Werner was just elected president of the student body of Lynchburg College for next year.

In addition, Hilde Braun won a citizenship award several years ago, another sister, Gertrude, received an art award last year and Helmut was the star of the Lynchburg College championship soccer team this year. Hilde is president of the Senior League of Holy Trinity this year.

GOOD SHEPHERD CHURCH, Lexington, has accepted the proposal of the Board of

VIRGINIA . . .

American Missions to construct its first unit at a cost of $94,000 beginning next spring. "A small church in a park" is how Pastor Warren Strickler describes the plan.

The first unit will consist chiefly of an attractive "churchly" chapel with altar, pulpit, and lectern, choir loft, and seating for approximately 125, plus a church parlor, pastor's office, furnace room and choir robing room. The first floor of the present building will be remodeled to accommodate the Sunday school temporarily.

MARYLAND

Chapel of Grateful Heart Dedicated at Silver Spring

By J. FRANK FIFE

BALTIMORE — "Of all people, Christians should be the most grateful." Thus spoke the Rev. Raymond Shaheen at dedication services for the new Chapel of the Grateful Heart in St. Luke's Church, Silver Spring, Md., on March 20. He said it is a place for prayer and giving thanks.

The chapel is a gift from a thankful, anonymous donor. It is used daily for services at noon. On Sundays it serves as an overflow section with closed circuit television for those who cannot be seated in the nave.

The three chapel windows depict the theme of gratitude based on selections from the Gospel according to St. Luke. The center panel in the triptych above the altar contains the words from Psalm 103: "Bless the Lord, O my soul, and forget not all his benefits."

Dedication at Linthicum Heights

ST. JOHN'S CHURCH, Linthicum Heights, dedicated its education building, chapel and nave on March 27. Synod President J. Frank Fife officiated, and the Rev. Willis R. Brenneman, former pastor, preached. The Rev. Carl W. Folkemer is the pastor.

MARYLAND BIBLE SOCIETY celebrated its 150th anniversary March 27. Dr. Ralph W. Sockman, of New York, spoke. George S. Yost, a member of the ULC Board of Foreign Missions, is president of the society which has distributed more than 4,500,000 copies of the scriptures since 1810.

INSTALLATIONS: The Rev. Theodore R. Caspar, Hope Church, College Park, March 20; the Rev. Samuel R. Frank, Church of the Abiding Presence, Beltsville, April 3.

MISSION WORK was begun by the Rev. William W. Stremel on April 18 in the Seabrook area, suburb of Washington, D. C. Pastor Stremel comes from Pittsburgh.

Seabrook is the second field entered in the Maryland Synod this year. Work began in the Damascus area last Jan. 1.

Baseball Beer License Fought

PROTEST WAS ENTERED by the department of Christian social relations, Maryland Council of Churches, against renewal of the Maryland Sports, Inc., license to sell beer at Baltimore Oriole baseball games. Clergymen and community organizations have been given information on how to express disapproval.

$86,309 Gift for ULCF

A GIFT ANNUITY of $86,309 was received by United Lutheran Church Foundation from Dr. and Mrs. William A. Wade, of Lovettsville, Va., it was announced by Executive director Chester A. Myrom.

It is the largest annuity received since the foundation began two and a half years ago. Ultimately the funds will go to the Board of Foreign and American Missions, the Board of Pensions, the United Lutheran Church Women, and the National Lutheran Home for the Aged in Washington, D. C.

Dr. Wade, retired pastor, is 80 years old. He served congregations in the Baltimore-Washington area.

As of March 31, total gifts to the Church through ULC Foundation had amounted to $323,295.83, while funds under administration now exceed $600,000.

'acific Synod Convention et for Vancouver Church

By OLIN G. DASHER

SEATTLE — The Rev. Vernon Bergstrom, rector of Lutheran Refugee Service, will e among the speakers at the Pacific Synod nvention May 16-19 in Redeemer Church, ancouver, B. C.

Dr. G. Elson Ruff, editor of THE LUHERAN, will be the ULCA representative. he convention chaplain will be the Rev. arald Sigmar, of St. Paul's Church, Vanuver, Wash.

Missions Make Congregations

CHRIST THE KING CHURCH, in Tigard, just uth of Portland, Ore., will be organized ay 1. The mission has been developed by e Rev. Fred Julifs.

OUR REDEEMER CHURCH, Hood River, re., set organization day tentatively for May 15. The Rev. Ernest Vetter, developer, announced the mission has been "adopted" by Zion Church, Harrisburg, Pa., with a $1,000 annual gift through the Board of American Missions.

ST. MARK'S CHURCH was organized in Anchorage, Alaska, on Palm Sunday by the Rev. Floyd Brause, developer.

Women's Groups Meet

UNITED LUTHERAN CHURCH WOMEN of the Southern Conference met April 19 at Calvary Church, Hillsboro, Ore. Northern Conference ULCW met April 20 at Holy Trinity Church, Mercer Island, Wash. Speaker at both inspirational conferences was Mrs. H. C. Alden, of Colton, Ore., retired Augustana missionary to Tanganyika.

NORTHERN CONFERENCE youth camps are scheduled for four weeks at Camp Lutherwood, near Bellingham, Wash. Juniors go June 26, juniors and intermediates together July 3, intermediates July 10 and seniors July 17.

Southern Conference camps will be at

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PACIFIC . . .

Camp Colton, Ore. Senior week begins June 26, juniors go July 3, intermediates July 10.

BISHOP HANNS LILJE, visiting professor at Union Thoelogical Seminary, New York, spoke April 24 at the installation of the Rev. Raly Turnidge as general secretary of the Washington-Northern Idaho Council of Churches.

ST. MATTHEW'S CHURCH, Renton, Wash., finally acquired the church site it sought originally. It was exchanged for the property purchased about a year ago.

THE REV. EDWARD S. FREY, executive director of the ULCA Church Architecture Department, will speak at a regional conference on church building and architecture to be held May 11-12 in Seattle.

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LLOYD L. BURKE, Pastor

Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

Church Court Finds:

Retirement Rule Applies To Executive Board Staff

IN ITS FIRST official opinion, the Court of Adjudication and Interpretation, United Lutheran Church in America, has ruled that certain constitutional provisions relating to personnel apply to staff members of the ULCA Executive Board as well as to those of the other boards.

The question before the court was whether compulsory retirement of staff personnel at age 68 is applicable to the Executive Board. It was stated at the 1958 convention that "there is no actual pending controversy" on this point but that a decision on the general principle would be useful.

The ULCA constitution states:

ARTICLE XIII. Section 4. The boards, unless otherwise provided, shall have power to elect their officers and employees, and to carry on their work in accordance with the design of their appointment. No member of a board shall be a salaried employee thereof. Staff personnel of all boards and agencies shall be elected for a term of six years and shall be eligible for election for additional terms, except that no salaried member of the executive staff of a board, agency, or auxiliary shall serve after December 31 of the year in which he reaches the age of 68 years. Staff members shall be subject to recall or dismissal on six months' notice by action of the electing body taken at a meeting presided over by the President of the Church or his representative.

The court's finding:

Opinion No. 1

March 31, 1960.
By the Court:

This matter is before the Court by reason of action of The United Lutheran Church in America in Convention met on October 11, 1960 in Dayton, Ohio, as follows:

"RESOLVED that The United Lutheran Church in America submit to the Court of Adjudication and Interpretation the following questions:

"1. Does Section 4 of ARTICLE XIII of the Constitution of the ULCA apply to the members of the staff of the Executive Board?

"2. Does the provision of Section 4 of RTICLE XIII for the recall of staff members pply to the members of the staff of the Execu- ve Board?"

A report of the Legal Committee of the ecutive Board, which had been submitted to e October 1957 meeting of the Executive oard was presented to and considered by e Court.

After due consideration, the Court is of the inion:

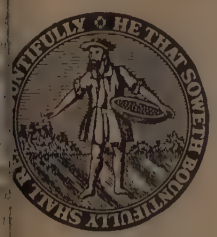
(1) ARTICLE XIII, Section 4 of the Constitu- on of The United Lutheran Church in America oes apply to members of the staff of the ecutive Board.

(2) ARTICLE XIII, Section 4 of the Constitu- on of The United Lutheran Church in America oes provide for the recall of members of the aff of the Executive Board.

By the Court
Rev. Henry H. Bagger, D.D.
Rev. H. Grady Davis, D.D.
Rev. R. H. Gerberding, D.D. (Secretary)
Rev. Karl W. Kinard, D.D.
Paul H. Rhoads (Vice President)
Rev. Thomas D. Rinde, D.D.
Rev. John Schmieder, D.D.
Hon. Lawrence F. Speckman (Clerk)
Robbin B. Wolf, LL.D. (President)

Synod Convention Calendar

May 1-5
NORTH CAROLINA:
Holy Trinity Church, Hickory
May 2-5
SOUTH CAROLINA:
St. Phillip's Church, Myrtle Beach
May 5, 6, 8
NOVA SCOTIA:
Grace Church, Lunenburg (First South)
May 9-11
INDIANA:
Grace Church, Elkhart
MICHIGAN:
Holy Communion Church, Detroit
May 9-12
FLORIDA:
Grace Church, Lakeland
PACIFIC SOUTHWEST:
St. John's Church, Sacramento
ROCKY MOUNTAIN:
St. Paul's Church, Albuquerque, N. M.



RENTER OR OWNER?

From renting to owning is one of life's happiest experiences. Possession gives a thrill and it is a special thrill, if the renter acquires a property which he has rented too long. A foothold in the future fulfills a primal instinct.

life insurance policy can be rented. A Term policy will serve as a temporary easure to meet an emergency, but the permanent possession of a contract pens a way to a new life. The owner adds to his property, plans to improve it, ants to own more. Taking care of it increases its value.

here is a time to own and a time to rent. But youth is owning time since surance policies increase in cost with age while health hazards grow with the years. is a good policy to *own* a good policy. And the Fund sells the best.

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CONVENTION CALENDAR . . .

May 10-11
MISSISSIPPI:
New Hope Church, Sallis
May 16-18
WEST VIRGINIA:
Jackson's Mill, W. Va.

Pocono Crest Camps

Pocono Pines Pa.

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

College women planning a career as directors of Christian Education may apply for admission as candidates for the Master's degree in Christian Education.

Ministry students: New class begins training here Sept. 5, 1960. Catalog. Information.

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THE LUTHERAN will NOT accept ads urging church organizations to offer items for resale for church profit. Ads seeking individual agents and in which no mention is made of church organizations or church profit are acceptable.

May 16-19
CENTRAL STATES:
First Church, Tulsa, Okla.
OHIO:
Sheraton-Gibson Hotel, Cincinnati
PACIFIC:
Redeemer Church, Vancouver, B. C.
TEXAS-LOUISIANA:
St. Mark's Church, Cuero, Tex.
ILLINOIS:
Ambassador-Kingsway Hotel, St. Louis, M
May 17-19
NORTHWEST:
St. Mark's Church, Grand Forks, N. D.
WARTBURG:
Bethany Church, Burlington, Iowa

—CHANGES OF PASTORATE—

FLORIDA

ROWE, CHARLES I. From Trindle Sprin Church, Mechanicsburg, Pa. To Venic mission developer.

WISE, BERNARD F. From Messiah Churc Homestead Park, Pa. To Jacksonvil (S.E.), mission developer.

GEORGIA-ALABAMA

CONNELLY, JAMES R., JR. From Gethsema Church, Columbia, S. C. To Redeem Church, Macon, Ga.

ICELANDIC

MAGNUSON, RICHARD E. From Good She herd Church, Salem, Ore. To Braed Church, Riverton; Breiduvikur Churc Hnausa; and Mikley Church, Hecla, Ma Canada.

ILLINOIS

HABIG, ERNEST. From Holy Trinity Chur Chicago. To St. Luke's Church, P Ridge, co-pastor.

ROTH, DAVID. From St. Stephen's Chur Belleville. To Wauconda, mission veloper.

——DECEASED——

DR. GEORGE BLAIR HARMAN, died suddenly on April 3 in Altoona, He had served 29 years in the minis before retirement in 1956.

Born in Huntingdon, Pa., he was gr

ated from Susquehanna University and eminary, and was ordained in 1927. After year as pastor at Millersville, Pa., he was alled to Duncansville Lutheran Church here he served 26 years. He was pastor f St. Paul's Church, Johnstown, from 1954 1956.

Dr. Harman had been president and sec-tary of the Allegheny Conference, Central ennsylvania Synod. He served on the ex-cutive board of Susquehanna University or 16 years, and was awarded an honorary octor of divinity degree by the university 1956. He was personnel director for the llegheny Lutheran Home, Hollidaysburg.

Surviving are his wife, the former Lulu sther Fetterolf; a son, George R., of Levit-own; two daughters, Mrs. Ruth C. Engle, of tate College, and Mrs. Evaline M. Vaughn, f Louisville, Ky.; five grandchildren, and vo brothers, Earl S., of Corning, Ohio, nd Jay L., of El Paso, Tex.

Funeral service was conducted April 6 Temple Eighth Lutheran Church, Al-oona, by the pastor, the Rev. Richard A. Miller, Dr. Martin L. Tozer, the Rev. Ver-on J. Miller and the Rev. Victor A. Carl-on. Interment was in Union Cemetery, elinsgrove.

THE REV. MARTIN J. HOEPPNER, 61, ied April 7 in Deaconess Hospital, Buffalo, Y. He was pastor emeritus of St. John's hurch, Buffalo (now in Amherst), where e had served for 30 years.

Born in Norristown, Pa., he was grad-ated from Muhlenberg College and Phila-elphia Seminary, and was ordained in 1922. le served pastorates at St. John's Church, henandoah, Pa., and St. Mark's Church, ancaster, Pa., before being called to Buf-alo in 1929. He retired in 1959.

Pastor Hoeppner was president of the oard of St. John's Lutheran Home for hildren, and a past president of the Buf-alo Pastoral Association.

He is survived by his wife, the former nne Wachhaus; two daughters, Mrs. Rob-rt C. Gerlach and Mrs. Paul A. Bertini; hree brothers, Ernst P., Karl F. and Walter Hoeppner; three sisters, Miss Hilda Hoeppner, Mrs. Eugene Bregler and Mrs. R. Erle Cross, and seven grandchildren.

Funeral service was conducted April 11 at St. John's Church by Dr. John M. Strodel, Dr. John Schmidt, the Rev. Frank B. Welkman and the Rev. Edward G. Goetz. Interment was in St. John's Cemetery.

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IN CONCLUSION

THERE'S A QUESTION which comes up again and again in American life: should "the church stay out of politics?" Of course, from a Protestant viewpoint, it should stay out. Churches or church organizations should not endorse candidates for office or lobby in support of specific bills pending in legislatures.

But Christian citizens ought to have Christian convictions on political questions. Often it is not easy to reach clear-cut decisions on what answers the Christian conscience should give on new and complex problems. Sincere and enlightened Christians usually differ in their opinions.

The church should not attempt to impose any official position on its members. We must be free to reach our own decisions. But we are not free to think merely in terms of self-interest or our long-established habits. The church, through its various agencies, should help us focus fresh thinking on present-day problems.

We've been doing something of this sort in recent weeks in THE LUTHERAN regarding the "death penalty." Our church's Board of Social Missions has been working on a broad-ranging policy statement on H-bomb warfare. In 1956 this board gave us a superb statement on "marriage and divorce," including advice on birth control and remarriage of divorced persons.

NONE OF THESE statements come from some supreme authority which must be obeyed, as though the church has tacked something onto the Ten Commandments. The statements are the collective opinion of some of our best thinkers and are offered as guides to our own conscience.

Keep this in mind when you hear of statements prepared by departments of the National Council of Churches. These are offered for serious study in the churches because they come from competent and conscientious Christians. We need all the help we can get from such folks.

There is a group of elderly industrialists in America who made a lot of money before labor unions became powerful. They are opposed to most of the social changes which have come in the last 30 years (especially the high-bracket income tax). They are willing to finance magazines and pamphlets circulated among church people if these publications attack social developments since 1929 (or, better yet, since 1890).

These wealthy individuals finance much of the incessant attack on the National Council of Churches because a few of its agencies are searching among the frontiers of present-day problems for fresh Christian insight.

THERE WAS an interesting item in the Air Force Manual which has been much talked about. It said that many of the "Reds in the churches" are not actually Communists but are people whose "political or social philosophies are foreign to the American concepts of democracy."

These enemies of the National Council oppose all churchmen who have influenced the trend in American life toward a wider distribution of income and greater social security. They say the "church should stay out of politics," but really mean that the Christian conscience should not concern itself with such worldly problems as making a living and having retirement income in old age.

These are political problems, but also religious problems, as the Bible declares from beginning to end. —ELSON RUFF

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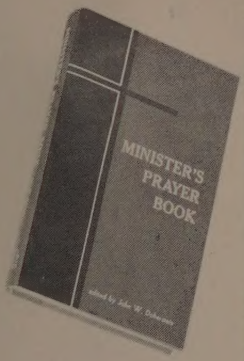

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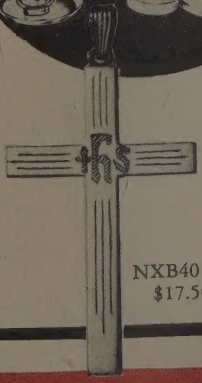

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